ḌALHAṆA AND HIS COMMENTS ON DRUGS

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Contents

Abbreviations

S.	Suśruta Saṃhitā
SŪ.	Sūtrasthāna
Ni.	Nidānasthāna
SH.	Śārīrasthāna
Ci.	Cikitsāsthāna
Ka.	Kalpasthana
U.	Uttaratantra

Introduction

In Saṃhitās the facts have been presented in Sūtra form and in commentaries the same have been interpreted and elaborated in the form of Bhāṣya. Thus the commentaries serve the purpose of Bhāṣya on the Saṃhitās which not only give meaning of words but also supplement the ideas by furnishing additional information on the subjects. The commentator quotes the previous authors and after critical verification gives his own conclusion based on either rejection or agreement on logical grounds. This requires a wide and thorough knowledge of the existing literature of Saṁhitās and commentaries along with sufficient background of allied literature. Moreover, the commentator needs critical and analytical faculty by which he can verify the facts and arrive at a rational conclusion.

Commentaries on the Ayurvedic Saṃhitās are found since the Gupta period when Bhaṭṭāra Harichandra wrote his scholarly commentary on the Caraka Saṃhitā. Similarly, on the Suśruta Saṃhitā, the Jejjaṭa's commentary is well-known but even before that there were commentaries by the earlier scholars like Nandi, Varāha etc. which are not available at present. As the Caraka Saṃhitā and the Suśruta Saṃhitā were regarded as the representative works of the schools of Medicine and Surgery respectively, most of the commentators wrote commentaries on both of them. Jejjata's commentary on the Caraka Saṃhitā is known but the existence of his commentary on the Suśruta Saṃhitā is also proved by the Statement of Candraṭa that he redacted the Suśruta Saṃhitā on the basis of the Jajjaṭa's commentary on the same. Cakrapāṇi also wrote commentary on both these Saṃhitās though his Bhānumatī commentary on the Suśruta Saṃhitā is available upto Sūtrasthāna only.

Ḍalhaṇa was one of the exceptions to this because his commentary on any Saṃhitā other than Suśruta's is not known. Not only this, no work other than this commentary is ascribed to him. It shows that he devoted his whole life in studying the earlier Saṃhitās, various aspects of and previous commentaries on the Suśruta Saṃhitā and finally in giving shape to his own commentary. Apart from study, he

also devoted much time in field study which is shown by his casual observations in this respect particularly while mentioning the characters and local names of plants and also the regional traditions.

Ḍalhaṇa, as he came from an illustrious family of Vaidyas and was patronised by a king, had naturally all the facilities for study and excursions. He had commentaries to his access which were studied by him thoroughly. Apart from Āyurveda, he was also well-versed in other branches of Indian literature such as Grammar, Philosophy, astronomy etc. He was fortunate to have Bhāskara, the illustrious teacher of Nāgārjuna (author of Yogaratnamālā) and Keśava (author of Siddhamantra) as his Guru. He also travelled far and wide in the country as he refers to the traditions of East, West, North, South and Central regions of the country. He also refers to Turuṣkas (Turks) who had been settling in the country at that time. Although he seems to be following one of the earlier commentaries, in fact, he has always recourse to his own critical faculty and that is why he has said himself as 'Viveka-Bṛhaspati' (Great in the discriminating faculty). Because of the rich tradition, long experience and independent judgement Ḍalhaṇa has been able to contribute original ideas in several fields of Indian Medicine and owing to this he stands foremost among the commentators. Perhaps he is the only commentator who has become immortal by his single but unique work.

Apart from his valuable contributions in other fields, Ḍalhaṇa has made notable contributions in the field of Dravyaguṇa which may be summarised as follows:

1. He has interpreted the Suśruta's view faithfully in the field of basic concepts of Dravyaguṇa like Rasa, Guṇa, Vīrya, Vipāka and Prabhāva.
2. He described the morphological characters of drugs which are not found in Nighaṇṭus and by which the drugs can be identified easily. This can be seen in respect of Akṣoḍa, Vātāma, Indīvara, Arkapuṣpī, Vidārī, Lavalī, Śephālikā etc.
3. He has given popular (Loka-Prasiddha) names of the plants and drugs to make them more intelligible in respect of identification. These names can be distinguished in two categories-one the Saṁskrit names popular in learned circle and the other colloquial names prevalently used by the common man such as Dhāmana for Dhanwana, Agathiyā and so on.
4. He has mentioned the popular use of the plants and drugs prevalent in various regions and also the preparation and mode

of administration (part used, dosage, vehicle etc.) of the same. This was, of course, based on the traditional practice as well as his own professional experience as he was a successful physician too.

5. He has coined new nomenclature for plants and drugs which, in most cases, is the Samskritised form of the local names. Among them the following may be noted:

Samskritised name	*Plant*
1. Meḍhikā	Meṣaśṛṅgī-bheda
2. Āvantak	Atimuktaka
3. Kākamardanikā	Jyotiṣmatī
4. Sirivalikā	Kuruṇṭikā
5. Undurī	Mūṣikkarṇikā
6. Bobayikā	Ajagandhā
7. Arkapatra	Arkaparṇī
8. Tīktārikā	Araṇya Kāsamardā
9. Kīṭamāriṇī	Kīṭāri
10. Nadīpippalikā	Jalapippalī Gaṇḍīra
11. Carmaloha	Carmavṛkṣa
12. Citrāṇḍikā or Āraṇyaka Caṇḍakā	Citrā
13. Vṛścikapatrikā Vṛściyā Śāka	Vṛścikālī
14. Pārśwapippala	Nandīvṛkṣa
15. Bhāṇḍanī	Bhāṇḍī
16. Markaṭikā, Markaṭa or Markaṭahasta	Madhūlikā
17. Vajrakanda	Vajraproktā
18. Lavaṇikā	Brāhmī
19. Nirviṣā	Visaghnī
20. Rāvaṇāmlikā	Śītaphala
21. Suvāsaka Karbura	Śīrṇavṛnta
22. Kupyaka Carmakārajambūpalāśikā Carmakāra Vaṭa Śukaśimbā	Śukanāsā
23. Navanītadhūpa	Śrīniketa

24. Bilwanāśī	Surasī
25. Gandhamuṇḍa	Aśwakarṇa
26. Cirahiṇṭikā	Guñjā
27. Ghoṭa badarī Karkoṭī Grāmakolikā	Gopaghoṇṭā
28. Amlaloṭaka	Aśmantaka
29. Ḍoḍikā or Ḍoḍī	Jīvantī
30. Phalabhadra	Pāribhadra
31. Pānīyāmalaka	Prācināmalaka
32. Parkaṭī	Plakṣa
33. Kundarikā	Bimbī
34. Mendikā	Madayantī
35. Drekkā	Mahānimba
36. Meḍhaśṛṅga	Meṣaśṛṅga
37. Vatsaputrikā	Vatsādanī
38. Ciccoḍaka	Aṅkaloḍya
39. Kaṅkatikā	Atibalā
40. Iṅguka	Iṅgudī
41. Karṇapūraka	Indīvara
42. Cirapotikā	Kākamāci or Kākatiktā

6. He has also mentioned some new synonyms for plant names such as Kaṇṭakikā or Kaṭāyikā (Vikaṅkata), Lākṣāvṛkṣa (Corakapatra), Guḍamajjanikā (Jiṅginī), Gopāladamanaka (Plava), Vāyāsaphalā (Kākanāsā), Kūvikā (Kāmbojī), Guḍadughikā (Indravāruṇī), Yavasāka (Cillī), Dala(ra) Phalikā (Tāmalakī) Sudhāvāsa (Trapusa), Parvatanimba or Rājanimba (Mahānimba) Parvatapīlu (Akṣoḍa) etc.

7. He has coined some names and synonyms in order to make distinction between homonymous plants. For instance, 'Vṛkṣa Kaṇṭakārikā' is a synonym given for vikaṅkata which distinguishes it from 'Kṣupa Kaṇṭakārikā(commonly known as Kaṇṭakarī). In this way, a new pair of these two plants is made as 'Kaṇṭarikādwaya'. Similarly, Kumbhī (tree) has been interpreted as 'Sthalakumbhī' so as to distinguish it from Kumbhikā (Pānīyakumbhī or Jalakumbhī). This may also be taken as Kumbhīdwaya. In Bṛhatīdwaya, the two plants have been termed as Sthūla Bṛhatī and Caṇakabṛhatī to distinguish them in respect of size of the fruits. Kalāya has been said as of two types-

Vartula Kalāya and Tripuṭa Kalāya on the basis of the shape of the seeds. Bṛhat and Laghu Kakkolaka have been taken by the terms 'Kakkolaka' and 'Kaṭuka' respectively. Similarly by Nīpa and Kadamba, Bṛhat and Laghu Kadamba have been taken respectively. By 'Jaṭā' and 'Jaṭilā' Māṁsī-dwaya is taken consisting of Māmsī (or Bhūtakeśī) and Jaṭamānsī. In Jīraka-dwaya, he has included Śweta and Pīta Jīraka and not Kṛṣṇa Jīraka, taking Sthūla Kṛṣṇa Jīraka (Upakuñcikā) it becomes Jīrakatraya. By Haridrādwaya, he takes Piṇḍaharidrā and Dāruharidrā. By Punarnavā-dwaya he takes white-flowered and red-flowered or Yellow-flowered varieties of Punarnavā. Bāṣpikādwaya consists of two varieties (Red and Black) found in Sindh. By Śwetādwaya, Śwetā and Mahāśwetā (two varieties of Kaṭabhī) are taken. In Śārivādwaya he takes Kālavallī (Jambupatrā) and utpalasārivā. In Svarṇakṣīrī dwaya, he includes Kaṅkuṣṭha and Yavatiktā

8. He has made some modification in the form of some pairs of plants such as Karañjadwaya in Saṁhitās denotes Pūtika and Naktamāla but Dalhaṇa takes here Kaṇṭakīkarañja in place of Naktamāla which is mentioned separately as Mahā or Bṛhat Karañja. Similarly, by Saireyaka-dwaya he takes śweta and nīla saireyaka.
9. He has coined some new terms for plants. For instances, the term 'Kālavalli' has been given for Kṛṣṇa Sārivā (Kālānusārivā). Similarly, Kāleyaka or Kucandana has been said as 'Malayādri Candana'. Vanavāsikā is a new term for the tree which is the source of Twak or Coca. Śukasimbā is the name for a plant (Corallocarpus sp.) taken by 'Śukanāsā'.
10. He restricts some of the synonyms to denote particular plant such as 'Araṇī' is used for Agnimantha while 'Araṇikā' for Tarkarī. Similarly, by Muṇḍitikā and Bhūmikadamba he takes the two varieties of the plant.
11. As he did sufficient field study and observed plants in various regions, he has mentioned the habitat of plants in a number of cases. Such as Priyāla in Magadha, Pīlu in Bhādānaka, Uccaṭā in Sarayū and Vārendrī, Jīvantī in Lāṭa deśa and so on.

    Due to contact with the Arabic people, he has also mentioned some of the plants growing in those countries (Turuṣkadeśa) such as Hispittha (Aśwabalā), Piṇḍakharjūra etc.
12. In his commentary, Ḍalhaṇa has mentioned several drugs which

were popularised during the medieval period such as Madhukarkṭī, Karmaraṅga, Mucakunda, Vaṭapatrikā, Vṛntāka etc.

In conclusion, Ḍalhaṇa because of his profound scholarship, long professional experience and field study, stands topmost among the commentators and his contributions particularly in the field of materia medica are great inspite of the inherent shortcomings of the medieval age.

Although the ancient saṁhitās have been studied by several scholars, the commentaries which contain valuable materials are practically untouched. In recent years a beginning has been made for such study in P. G. Institute of Ayurveda, B.H.U. and in the same series a preliminary study on Ḍalhaṇa's commentary has also been done (Jai Ram Yadav, M.D. (Ay.) Thesis, B.H.U.) but a more intensive and critical study was due which has been attempted in this work.

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Varanasi P.V. Sharma
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I

Ḍalhaṇa And His Commentary: A Critical Study

I. ḌALHAṆA: AS A MAN

Place

Ḍalhaṇa, in his commentary on the Suśruta Saṁhitā, has given clearly information about his place, genealogy and patron in the introductory verse.[1]

Accordingly Ḍalhaṇa belonged to a place named Aṅkolā near Mathurā in the Bhādānaka region where mostly Vaidyas lived. The place has not been identified. In opinion of some scholars probably it comprised of the modern Rewari Tehsil, Bhiwani and its adjoining villages, and a part of the old Alwar State[2] while others hold it as modern Bayāna, in the old Bharatpur State (Rajasthan) the ancient name of which was Śrīpatha.[3]

The latter view seems to be correct because of the following reasons :

1. Linguistically, the word 'Bayāna' might be a derived form of old 'Bhādānaka' (Bhadāna—Bayāna).
2. As informed by Ḍalhaṇa, its vicinity with Mathura also supports it.

Genealogy

Ḍalhaṇa belonged to a family of Sauravaṁśīya Brāhmaṇas[4] which consisted mostly of renowned Vaidyas. The genealogical table given

[1]सद्बुद्धेः प्रसवः पदं सुयशसः सद्वैद्यवन्द्यः श्रिया-
मावासः सुकृती क्रियासु निपुणः श्रीडल्हणाख्यो भिषक् ।
श्रीभादानकनाथसाहलनृपस्यातीव यो वल्लभः
शास्त्रं तस्य निबन्धसंग्रह इति ख्यातं धरित्रीतले ॥ S.U., 26.46

[2]*The History and Culture of the Indian People*, V, p. 107.

[3]ibid, p. 55.

[4]This is further supported by the fact that in the introductory verse he first offers salutation to Sahasrāṁśu (Sūrya) which is held as family god by these Brāhmaṇas which are also known commonly as Śākadwīpīyas. Another version 'Sahasrākṣam' seems to have the same meaning.

by the author is as follows—

Govinda
|
Jayapāla
|
Bharatapāla
|
Ḍalhaṇa

Ḍalhaṇa has mentioned his father's name in the concluding verses more than once[1] but has not given his mother's name.

Teacher

In the introductory verse[2] Ḍalhaṇa has offered salutation to his teacher (Guru), parents alongwith the gods—Sūrya and Gaṇeśa. At another place, he mentions that he has written whatever has been taught to him by his Guru.[3] At various other places he quotes 'Ācāryāḥ'[4] without naming. Perhaps he has used also 'upādhyāya' for his teacher[5] but nowhere his Guru's name is found.

In introductory passage he says that he consulted Pañjikā of Gayadāsa and Bhāskara among other works while composing the commentary but though all the authors have been quoted by name Bhāskara has not been quoted by name anywhere. In fact, his name comes only once in the above passage. This must have some reason

[1]निबन्धान् बहुशो वीक्ष्य वैद्येशभरतात्मजः ।
निदानस्थानमकरोत् सुस्पष्टं डल्हणो भिषक् ॥ S.Ni., 16.66 also S.U., 62.35 and S.U., 66.17

[2]सहस्रांशुं गणाधीशं स्वगुरुं च सरस्वतीम् । जनकं जनयित्रीं च शास्त्रादौ प्रणमाम्यहम् ॥

[3]तथापि सिद्धमतत्वेनास्मद्गुरुसंमतत्वादस्माभिः पठितम् । S.U., 44.24
मद्गुरुणा येन क्रमेणोपदिष्टस्तथायं पठितो व्याख्यातश्च । S.U., 40.182
मया यथा गुरुणोपदिष्टस्तेनक्रमेण पठितः । S.U., 39.324
अस्माभिस्तु यथैव गुरुभिः कथितस्तथैव क्रमेण व्याख्यातः । S.Su., 45.46

[4]इत्याचार्या वदन्ति S.Su., 15.7
इत्याचार्याः S.Ci., 1.30
इत्याचार्याः भाषन्ते S.Su., 16.19
केचित्…पठन्ति, नत्वाचार्याः S.Su., 15.4 (2)
अन्ये…पठन्ति, सत्वाचार्यैरनार्षीकृत;, तस्मान्न पठनीयः S.Su., 16.26

[5]तन्न पठितव्यं, विवेककर्तृभिरुपाध्यायैरपठितत्वात् S.Ci., 4.29

behind. In Indian tradition, Guru is not referred to by name.[1] On this basis I am inclined to think that Bhāskara himself was the teacher of the author who has been referred to by the epithets 'Guru,' 'Ācārya' and also by his work 'Pañjikā'. It is also to be noted that the author has followed totally the views of Pañjikā[2] and has not gone against it even once though the view of Gayadāsa etc., have been criticised and even opposed several times. This shows his reverence towards the work of his teacher.

In my opinion, this Bhāskara is the person no other than the court-physician of Bhillama V of Yādava Dynasty of Devagiri who was the father of Sodhala (the author of Nighaṇṭu), the grandfather of Śārṅgadeva (the author of Saṅgītaratnākara) and the teacher of Keśava, father of Bopadeva.[3]

Thus Ḍalhaṇa becomes contemporary and colleague of Keśavas. Nāgārjuna, the great Tāntrika and the author of Yogaratnamālā, was also one of the disciples of Bhāskara.[4] It shows that Bhāskara was not only a great scholar teacher of Ayurveda and renowned physician attracting large number of students from different corners of the country but was also a Siddha Tāntrika and well versed in Mantras.[5]

Date

The important clue for the date of Ḍalhaṇa is his intimate association with a king, Sahajapāladeva or Sāhala.[6] There is one Sahajapāla among Chahmanas of Nadol[7] but more appropriate seems to be Sahanapāladeva or Sohapāla who happened to be the king of Yadu Dynasty of Biyana which comprised the old Bharatpur State and the Mathura district (Bhadādānaka). The date of Sahanapāla-

[1]आत्मनाम गुरोर्नाम नामातिकृपणस्य च । श्रेयस्कामो न गृह्णी याज्ज्येष्ठापत्यकलत्रयोः ॥

[2]तन्न, पञ्जिकया दूषितत्वात् S.Su., 1.22
एतावन्याय्यौ, पञ्जिकया दूषितत्वात् S.Su., 1.23
तन्न, पञ्जिकया निरस्तत्वात् S.Su., 1.38

[3]लेभे जन्म महादेवादायुर्वेदं च भास्करात् ।
संमानं सिंहराजाच्च केशवः कारकोऽस्य सः ॥ Siddhamantra

[4]विमलमतिकिरणनिकरप्रभिन्नसच्छिस्यसंघाताः ।
सकलजगदेकदीपाः जयन्ति गुरुभास्करा भुवने ॥ योगरत्नमाला

[5]प्रियव्रत शर्मा : आयुर्वेदीय इतिहास का एक विस्मृत व्यक्तित्व—राजवैद्य भास्कर पं. जगदीश प्रसाद शर्मा अभिनन्दनग्रंथ, दिल्ली, 1977.

[6]S. U., 26.46

[7]*The History and Culture of the Indian People*, V, p. 87

deva is the last quarter of 12th cent. AD as his reign practically ended in 1196 AD and went to Muhammed Ghuri.[1] At the same time under Yādava dynasty of Devagiri. Bhillama V was reigning,[2] as said earlier, Bhāskara, the teacher of Ḍalhaṇa, was attached to the court of Bhillama V probably as a physician. This also supports the above hypothesis. Ḍalhaṇa's education at Devagiri presupposes some intimate relation between Yadu Dynasty of Biyana and Yādava dynasty of Devagiri.

Ḍalhaṇa quotes Cakrapāṇidatta[3], (11th cent. AD) and is quoted by Hemādri (13th cent. AD). Hence his date may be fixed conveniently in the last quarter of the 12th century AD.

Work

No work other than the commentary (Nibandha Saṁgraha) on the Suśruta Saṁhitā is known to the credit of Ḍalhaṇa. There are scholars in history who became immortal by their single extraordinary work and Ḍalhaṇa seems to be one of them.

According to the informations provided by this commentary, Ḍalhaṇa was a great scholar, renowned and one of the topmost Vaidyas and by virtue of his merit he was very close to the king Sāhala.

II. ḌALHAṆA: AS A SCHOLAR

After going through the entire commentary one can easily find that Ḍalhaṇa was a great scholar of Āyurveda and had occasion to study all the then available saṁhitās on different specialities of Āyurveda. Not only the original texts but also all the commentaries were in his grasp including different textual versions and their interpretations alongwith their critical analysis. A glimpse of his wide scholarship in Āyurveda has been given in relevant chapter (III).

Ḍalhaṇa having a pervasive genius was well-versed, apart from

[1] ibid, pp. 55-56.
[2] ibid, pp. 185-186.
[3] S.U., 49.19.

Āyurveda, in several other branches of learning like Śruti, Smṛti, Vyākaraṇa, Darśana, Jyotiṣa, Tantra, Aśwaśāstra, Gajaśāstra etc. He has referred to these disciplines as 'Paratantra'[1] or 'Anya Śāstra.[2] By 'Paratantra' he also means the Ayurvedic texts dealing with the specialities other than the Suśruta Saṁhitā, while 'Anya Sāstra' in Ḍalhaṇa's opinion, means other branches of learning some take it as other specialities of Ayurveda itself.[3] By the list of the disciples of knowledge given under 'Paratantra' and 'Anya Śāstra', it is presumed that Ḍalhaṇa was conversant with all of them.

Vedas

Ḍalhaṇa refers to Śruti. Ṛgveda, Atharvaveda and Śrīsūkta of Atharvaveda have also been referred to.[4] Among smṛtis, Manu has been quoted. Once the author has suggested to refer to the sayings of smartis[5] (smārta-vacana).

Vyākaraṇa

That Ḍalhaṇa was proficient in Vyākaraṇa is evident from the high place he gives to it in the list of disciplines.[6] Moreover, he shows his skill in this branch while analysing the words grammatically and interpreting them accordingly.[7] He has also applied the grammatical rules prescribed by Pāṇini at several places while dealing with the words. For instance, the sūtras 'Īṣadarthe Nañ',[8]

[1]परतन्त्राणि न्यायवैशेषिकहस्तिशिक्षाव्याकरणादीनि, तथैवेतराण्यायुष्याणि। S.Ci., 28.27
[2]अन्यानि शास्त्राणि आयुर्वेदादपराणि व्याकरणादिनि। S.U., 65.34
[3]अन्यशास्त्राणि व्याकरणसांख्यवैशेषिकज्योतिः शास्त्रादीनि,
अन्यशास्त्राणि कायचिकित्सादीनि इत्यन्ये। S.Su., 4.6
[4]यदुक्तं श्रुतौ— S.Ni., 1.13
ऋग्वेदे S.Ci., 27.8
अथर्वविद्भिः S.Ci., 27.8
श्रीसूक्तंअथर्ववेदोक्तम S.Ci., 28.10
[5]मनुः S.C., 31.11
मलिनो विहारो दृष्टादृष्टार्थः स्मार्तवचनात् ज्ञातव्यः S.U., 61.4
[6]तद्विद्येभ्यो व्याकरणादिविद्येभ्यः S.Su., 4.6 also S.Su., 65.34
[7]तेन उच्यते यत्तद् वचनं वक्तव्यमुच्यते। एवं कर्मप्रत्ययान्तत्वादादानमादातव्यम् S.Sh., 1.5
ओकशब्दोऽयं "उच समवाये" इत्यनेन धातुना व्युत्पादितः S.Sh., 10.20
[8]नञा ईषदर्थे, अनुदरा कन्या यथा S.Ci., 37.45, S.Su., 21.27. also S.Sh., 2.47, 53 etc.

'Swārthe aṇ[1], Lyablope Pañcamī[2], Swantantraḥ Karttā[3] etc., have been applied at several places. He has also mentioned upasarga and Nipāta.[4] He supports the propriety of the form 'Majjām' saying that the word 'Majjā' is also 'Ākārānta'[5] (ending with 'Ā' and not only with 'N'). He puts derivations of several words in a quite intricate way which shows his deep knowledge in the subject.[6] At one place he interprets the word on the basis of multi-meaning character of Dhātus[7] and at another place he interprets by Pūrvapadalopa.[8] He has also utilised the provision of Ākṛtigaṇas for this purpose.[9] The Paribhāṣās (Technical rules) and some other general rules have also been used here and there in presenting derivations of words.[10]

He has presented meaningful interpretations of words based on grammatical analysis. For instance, by the word 'Tantra' he takes 'Śāstra' as well as 'Cikitsā' because he derives it as that which protects the body.[11] Similarly, the word 'Vyākhyā' has been interpreted as explanation extensive and general as well as intensive and

[1]त्रिवृतमेव त्रैवृतं स्वार्थिकोऽण् S.Ci., 38.89
[2]S. Ci., 12.4, 38.32
[3]अधर्मस्तावद् व्यापदां संभवे प्रयोजकः कर्त्ता, कः पुनः स्वतन्त्रःकर्त्ता S.Su., 6.16
अस्ति धर्ममोक्षपरलोकादिकमिति बुद्धया चरतीत्यास्तिकः S.Sh., 1.18
नास्ति परलोको नास्ति दिष्टमित्यादि मतिर्येषति नास्तिकाः S.Sh., 2.52
[4]उपसर्गाः प्रपरादयः, निपातश्चादयः S.Ci., 2.96
न्स्तुद्यते भृशं व्यथते, निःशब्दो च भृशार्थे S.Su., 17.5
[5]मज्जाशब्दो आकारान्तोऽप्यस्ति, तेन मज्जामिति साधुपाठः S.U., 51.39
[6]See S. SH., 1.1, 3.1 also derivations of Vāta, Pitta and Kapha in S.SU., 21.5
[7]आप्नुयात् पिबेत्, धातूनामनेकार्थत्वात् S.U., 40.147
[8]यवासको धन्वयवासकः पूर्वपदलोपात् S.U., 52.42
[9]वृष्यादेराकृतिगणत्वेनेक्प्रत्ययान्तत्वेन साधु S.U., 44.10
[10]तत्राग्निकर्म सर्वर्तुषु कुर्यादित्युत्सर्गः अन्यत्र शरदग्रीष्माभ्यामित्यपवादः S.Su., 12.5
पदेऽपि पैदकदेशेप्रवृत्ते S.U., 57.7
हिक्केति निरूक्तौ पृषोदरादित्वात् रूपसिद्धिः, हिग् इति कृत्वा कायति शब्दायते इति हिक्का इति शाब्दिकाः S.U., 50.6
परपदार्थेषु हि प्रवृत्ताः शब्दा वतिमन्तरेणापि वत्यर्थं जनयन्ति । S.Ni., 12.12
आङो व्यवहितस्यापि क्रियापदेन संबन्धात् । S.Ka., 8.46
पंचैव हि संबन्धकारणान्युक्तानि-तद्यथा-अधिकारानुवृत्तिः, शेषत्वं, तादर्थ्यं जात्यभेदो, नामसंकीर्त्तनञ्चेति । S.Su., 16.2
[11]त्रायते शरीरमनेनेति तन्त्रं शास्त्रं चिकित्सा च S.U., 65.1

specialized.[1]

While quoting the other's view, he presents all the aspects of learning by 'Path' (To read) e.g., reading, understanding, practical training and professional practice.[2]

Jyotiṣa

Ḍalhaṇa has given details about Muhūrta, Karaṇa, Nakṣatra, Yoga[3] etc. which shows his aquaintance with the facts relating to Jyotiṣa. At several places he has advised to refer to the works of Jyotiṣa-śāstra.[4] The rotation of the earth and its relation with the sun even in midnight has been mentioned according to the views of astronomers (golakagaṇitavid jyotirvid).[5] The measurement of time by the shadow method which was popular at that time has also been mentioned.[6] Once he has quoted the renowned astronomer śrīpati[7] (11th cent. AD).

Sāhitya

While interpreting the word 'Vāgviśārada' (expert in speech) the author says that he is the expert in speech who uses meaningful, defined, attractive and unrepeated words.[8] He was also a good poet which isshown by his beautiful composition of sentences.[9] He has also described the sthāyibhāva of Hāsya.[10] He has defended the absence

[1] वि: विशेषे विविधप्रकारे च, आङ्, अभिव्याप्तौ, आभिमुख्ये वा, व्याख्यास्याम: प्रकर्षेण कथयिष्याम: S.U., 39.1

[2] अन्ये तु पठधातुरत्र चतुर्ष्वर्थेषु-तथाहि पाठे, अर्थज्ञाने, कर्मदर्शने, अभ्यासे च S.Su., 1.41

[3] S. Ci., 29.10.

[4] तच्च [ग्रहाणां] गर्हितं निन्दितं स्थानं ज्योति: शास्त्रादेवावगन्तव्यम् S.Su., 32.4
प्रशस्तत्वं तेषां ज्योति:शास्त्रविदां वचनाज् ज्ञेयम् S.Su., 6.7

[5] भूगोलस्थितसूर्यत्वादर्धरात्रे शारदं लिङ्गमातपाभावेऽपि गोलकगणितविदो ज्योतिर्विदो मन्यते S.Su., 6 14

[6] यतो ज्यौतिषिका: निमेषादिप्रविभागेन शंकुच्छायामागमोत्तथाऽकर्गत्याऽपि प्रमाणयन्ति, सा पुन: सर्वजनप्रसिद्धेति न निर्दिष्टा। S.U., 6.5

[7] उक्तं ज्योति: शास्त्रविदा श्रीपतिना S. Sh., 1.11

[8] अर्थवतीं सलक्षणां हृदयग्राहिणीमपुनरुक्तां वाचं वदतीति वाग्विशारद: S.Ci., 2.3

[9] खरतरतरणिकिरणतापिताभ्य: शिलाभ्य: S.Ci., 13.4
यथा सन्ध्यारागिरविकरनिकरसंयोगादरुणगगनतलोपलम्भ: S. Sh., 1.10
यथा पूर्णसर: सलिलोपस्नेहस्तीरजाततरुकदम्बकं जीवयति S. Sh., 3.31

[10] हसनं हासो विकृतांगवच: कृत्यजातस्य हास्यरसस्य स्थायीभावोऽङ्गकपोलनासौष्ठस्पन्दनलक्षण: S.Su., 16.13

of Sandhi in words on the ground of avoiding the metrical defect.[1] It shows his keen observation on metrical discipline.

Koṣa

He was also acquainted with the Koṣas (lexicons) prevalent at that time. Mostly he has utilised the famous Amarakoṣa. The word 'Dūṣikā' has been interpreted as 'Netramala' probably on the basis of the Amarakoṣa[2] which has also been quoted explicitly.[3] Once he has also quoted 'Abhidhāna'.[4]

In quotation from 'Samgraharuṇau,[5] 'Aruṇa seems to be the lexicographer one.

Kāmaśāstra

From different quotations the author seems to be acquainted with several works on Kāmaśāstra among which, of course, Vātsyāyana's work was popular.[6]

Darśana

The word 'Darśana' has been used by Ḍalhaṇa in the sense of concept.[7] It is well known that the Sāṁkhya Darśana has more affinity with the evolution of Ayurvedic fundamentals and as such it was but natural that the same should have more prominent place among various branches of Philosophy. Both in the Caraka Saṁhita and the

[1]अचिरेणैव उन्मादं इत्यत्र छन्दोभंगभयादसंहितानिर्देश: S.U., 62.7
मार्जारऋष्यपित्तप्रपेषितानित्यत्रासंहितानिर्देशश्छन्दोभंगभीते: S.U., 60.40

[2]दूषिका नेत्रमल: S.U., 6.6., 16; 18.41
दूषिका नेत्रयोर्मलम् Amara—2.6.67

[3]S. Ka., 1,4

[4]अभिधाने चेन्द्रियशब्द: शुक्रे दृष्ट: S.U., 55.4
Although in Hemacandra's Abhidhana cintamani 'Indriya' has been used as a synonym for 'Śukra' the verse quoted here is not found there as such. It may be some koṣa other than the above.

[5]S. Ka., 1.30

[6]वात्स्यायनाद्युक्तलिंगवृद्धिकरयोगस्य S.Ni., 14.3
कुशला: कामसूत्रज्ञा: S.U., 39.276
Here Kāmasutra perhaps means Vātsyānā's.
कामतन्त्राचार्या: S.Ni.. 14.6 Also S.Su., 35.12, Ni., 14.1

[7]तेन व्रणपाके दर्शनद्वयं भवति S.Su., 21.3
एतदेव द्वितीयदर्शनं . . . दर्शयन्नाह S.U., 21.4
तदेवं दोषान् प्रथमदर्शनोक्तानभिधाय "शोणितचतुर्थै:" इत्यस्य दर्शनस्याभिप्रेतं . . . दर्शयन्नाह S.Su., 21.16

Suśruta Saṁhita this aspect has been dealt with in the beginning of the Śārīra Sthāna because evolution of the gross structure and the spirit within can't be explained without taking resort to Philosophy. Ḍalhaṇa as a commentator has tried his level best to explain these concepts in his own terms and definitions. In most cases, he has taken help from Īśwarakṛṣṇa's Sāṁkhyakārikā which has been a popular source book for the Sāṁkhya Philosophy.[1] Satkāryavāda has also been discussed.[2] The characters of Indriyas and Manas and also of Pañca Bhūtas have been defined.[3] He has also made the distinctions of Āyurveda from the Sāṁkhya and other systems philosophy clear.[4] Before this he has given an elaborate discussion on the concepts of Swabhāva, Īśwara, Kāla, Yadṛcchā, Niyati and Parināma and concluded that all can be included in Prakṛti itself.[5] This shows the author's wide scholarship and critical acumen.

Yoga of Patañjali has also taken proper place in the commentary. Regarding evolution of Pañca Bhūtas he has quoted the views of the followers of Patañjali.[6] He further says that the minute Liṅga Śarīra can be seen only by Yogins.[7] The eightfold Aiśwarya acquired from Yoga has been quoted from a Yoga text saying that it is different from that mentioned by Caraka.[8] Yama and Niyama[9] have been defined and also some other functions of Manas like Smṛti,[10] Ūha[11] etc.

Ḍalhaṇa has also quoted Vedānta in reference to Adhibhūta etc.[12]

[1] मध्यस्थधर्माणः, तदुक्तं सांख्ये S.Sh., 1.8
सत्वस्य प्रकाशकत्वात् S.Sh., 1.4
यथा क्षीरमज्ञं वत्सविवृद्धये प्रवर्त्तते S.Sh., 1.8
[2] S.SU., 14.18
[3] इन्द्रियाणि भौतिकाधिष्ठानशक्तिरूपाणि S.Su., 15.41
मनस्त्विन्द्रियानुग्राहकमन्तः करणम् S.SU., 15.41
भूजलानलानिलाकाशानां धारणसंहननपरिणमव्यूहावकाशदानैः S.Sh., 3.3
[4] अपरमपि सांख्यादिभ्यो भेदमायुर्वेदस्यात्मनि दर्शयन्नाह S.Sh., 1.16
[5] S. SH., 1.11
[6] पतञ्जलिमतानुसारिणश्च शब्दादिभ्य एवं व्योमादीनामुत्पत्तिमिच्छन्ति S.Sh., 1.4
[7] पुरशब्देन महदादिकृतं सूक्ष्मलिङ्गशरीरमुच्यते, तच्च योगिनामेव दृश्यं, तत्र पुरि शेते इति पुरुषः S.Sh., 1.8
[8] S Ci., 29.13
[9] मनःसंकल्पादिनिरोधो नियमः, इन्द्रियदेहयोर्निरोधो यमः S.Ci., 29.10
[10] S. SH., 4.36
[11] S. Ci., 5.29
[12] अयं चाधिभूतादिभावो वेदान्तेऽपि वर्णितः S.Sh., 1.7

Jñāna has been interpreted as Tattwāvabodha (knowledge of truth) while Vijñāna is proficiency in Arts like painting etc. Again Vijñāna has been said as specific knowledge.[1] The means of obtaining knowledge are called as Pramāṇas. Regarding Āpta Pramāṇa, Ḍalhaṇa says that Āptas are knowers of truth[2] (Yathārtha vedins). It is also said as Āgama[3] (Tradition). The author while distinguishing Āgama from Upadeśa says that the former means śāstra (scriptures) while the latter is the precepts of old experienced scholars.[4] Upamāna has been illustrated with several examples from Āyurveda.[5] Vāda (debate) has been defined[6] and several Nyāyas have been applied to clarify the points such as śilāputraka Nyāya,[7] Navaghaṭapaṅka Nyāya,[8] Kākākṣigolakanyāya[9] etc., the well-known usage of 'Chhatriṇo Yānti'[10] and 'Mañcāḥ krośanti'[11] is also seen at several places. Karma has been said as of five types according to Vaiśeṣika. Thus it is evident that Ḍalhaṇa was quite familiar with these systems of Philosophy.

The Saugata (Buddhist) view is also recognised as Āyurveda is universal and broad minded and as such can not be confined to a particular system of Philosophy.[12]

'Ātman' has been interpreted as 'Śarīra' (Deha)[13] 'śarira with Manas[14] or Antaḥ karaṇa.[15] Some take it as Karmātmā Baddha-puruṣa.[16] The

[1]ज्ञानं तत्वावबोधः, विज्ञानं चित्रादिकर्मकौशलम् S.Su., 35.6
विज्ञानं विशिष्टं ज्ञानम् S.Su., 42.1
[2]आप्ताश्च यथार्थवेदिनः S.U., 27.7
[3]S.Su., 24.8
[4]आगमादिति शास्त्रात् उपदेशादिति वृद्धवैद्यवचनोपदेशात् S.Su., 7.8
[5]"उपमानं यथा—माषवन् मषकः, तिलमात्रः तिलकालकः,
विदारीकन्दवद् विदारीरोगः, शालूकवत् पनसिकेत्यादि—" S.Su., 1.16
Upamā (Simile) has been used at several places. For this see S.U., 28.4, Ni., 7.6, 15.10, SH., 1.3, 10, 15, Ci., 6.4 etc.
[6]स्वपक्षसाधनं परपक्षबाधनं वादः S.Ci., 28.27
[7]S.SH., 1.3
[8]S.Ni., 3.8
[9]S.Su., 46.44
[10]S.U., 52.6, Ni., 13.1, SU., 16.10
[11]S.U., 56 23
[12]सर्वपारिषदत्वादायुर्वेदस्य सौगतमतमवलम्ब्य . . . हेतुमाह S.U., 61.19
[13]S. SU., 25.44, SH., 1.7, 3.7
[14]S. Su., 24.4
[15]S.U., 39.105
[16]आत्मा देहः, अन्ये कर्मात्मा बद्धपुरुषः S,Su., 14.41

qualities of Ātman have also been mentioned.[1]

In conclusion, from the above analysis it is quite evident that Ḍalhaṇa's scholarship was not limited to Āyurveda only but covered a very wide field comprising of various disciplines. In fact, knowledge of these disciplines was considered as necessary for proper understanding of Āyurvedic concepts.

III. ḌALHAṆA: AS A COMMENTATOR

Interpretations

Ḍalhaṇa's interpretation of and commentary on some pointsrelating to Āyurveda in general is given below to provide samples on which his factual assessment as scholar commentator is based.

Anatomy

Emphasising on the importance of adhiṣṭhāna (location) in proper identification of pathology and its treatment, Ḍalhaṇa says that therapeutics can't stand without the proper knowledge of the specific location of the disorder and that is why 'Śārīrasthāna' has been given due place in the Saṁhitā.[2]

Explaining the genesis of Sahaja Arśa (congenital piles), he says that this is because the genetic factor responsible only for embryological development of anus is disturbed and not the entire foetus because in that case the embryo could not develop at all. Such knowledge and interpretation of embryological development in that age may be a matter of surprise for the modern embryologists. He explains foetal deformities and normal apertures[3] on the basis of Karmā (Actions of previous birth).

Ḍalhaṇa has given accurate positions of anatomical organs such as

[1]S.Ci., 9.6

[2]चिकित्सा चाधिष्ठानविशेषज्ञानमन्तरेण न संभवतीत्यधिष्ठानज्ञापनाय शारीरस्थानमारभ्यते
S.Sh., 1.1

[3]कर्मजमेवैतद् वैचित्र्यम् S.Sh., 2.50
दैवकृते छिद्र इति प्राक्तनजन्मकर्मकृत इत्यर्थः S. Su., 16.3

Yakṛt, Kloma[1] etc., Pitta (Bile) has been said as secretion situated in the duct connected with liver[2] (or gall bladder). In his view, Trika is the junction of both Bāhus (Scapula) and Śira or Grīwāsthi[3] (cervical vertebra) not the commonly known sacral region.

Physiology

The knowledge of physiology is necessary to understand the pathology.[4] Physiology of Āyurveda is mainly concerned with Doṣa, Dhātu and Mala because physiologically the body is nothing but a congregation of Doṣa, Dhātu and Mala.[5] Health and disease are caused by balanced and imbalanced state of the above respectively. How to know these states ? Ḍalhaṇa says that these can be known by qualitative (Swabhāvākhya) and functional (Karmākhya) characters of Doṣa, Dhātu and Mala.[6] With this end in view, qualities and functions of those have been described in texts; Vṛddhi (increase) of Doṣas is of two types—Caya (accumulation) and Prakopa (vitiation or aggravation). The former consists of compact growth while the latter denotes growth of fluid or spreading nature. Prakopa is again of two types—after Caya or without it.[7] Apart from Prakopa, there is a stage of Doṣotkleśa which is due to obstruction in srotas leading to moistening of Doṣas. This occurs mostly in night when there is semi-digestion of food and due to cold the srotas are obstructed leading to moistening.[8] Ḍalhaṇa says that Ruksa guṇa is predominant in Vata.[9]

[1]यकृत् कालखण्डं दक्षिणपार्श्वस्थितम्, क्लोम कालखण्डादधस्तात् स्थितं दक्षिणपार्श्वस्थं तिलकं प्रसिद्धम् S.Ni., 9.18

[2]कालखण्डलग्ननलिकामध्यगतजलं पित्तम् S.Ka., 1.57 also S.Su., 20.13

[3]त्रिकं शिरोबाहुद्वयसन्धानस्थानम् S.Su., 21.14

बाहुग्रीवास्थित्रयसंघातोऽत्र त्रिकम् S.Su., 22.10

[4]प्रथमं प्रकृतिः, प्रकृतेरनन्तरं विकृतिः S.Su., 35.24

[5]दोषधातुमलमूलं हि शरीरम् S.Su., 15.1

[6]दोषधातुमलादीनां साम्यक्षयवृद्धयः स्वभावाख्यलिङ्गेन कर्माख्यलिङ्गेन च ज्ञेयाः तस्मात् साम्यादिज्ञाने एतल्लिङ्गद्वयं वाच्यं=तथा हि वातस्य स्वभावाख्यं लिङ्गं "रूक्षःशीतः" इत्यादि. . . कर्माख्यं लिङ्गं, . . . प्रस्पन्दनेत्यादि S.Su., 15/3 (1)

[7]संहतिरूपा वृद्धिश्चयः, विलयनरूपा वृद्धिः प्रकोपः S.Su., 21.18, Ci., 33.3

कोपो च द्विविधः—चयपूर्वकोऽचयपूर्वकश्च S.Ci., 33.3

[8]रात्रावाहारविदाहेन कालशैत्यात् स्रोतोमुखसंवृतत्वेन च दोषधातुमलेषु विक्लेदनलक्षण उत्क्लेशो भवति । S.Ci., 37.47

[9]वातगुणेषु सर्वेषु रौक्ष्यं प्रधानम् S.Su., 6.11

qualities of Ātman have also been mentioned.[1]

In conclusion, from the above analysis it is quite evident that Ḍalhaṇa's scholarship was not limited to Āyurveda only but covered a very wide field comprising of various disciplines. In fact, knowledge of these disciplines was considered as necessary for proper understanding of Āyurvedic concepts.

III. ḌALHAṆA: AS A COMMENTATOR

INTERPRETATIONS

Ḍalhaṇa's interpretation of and commentary on some points relating to Āyurveda in general is given below to provide samples on which his factual assessment as scholar commentator is based.

Anatomy

Emphasising on the importance of adhiṣṭhāna (location) in proper identification of pathology and its treatment, Ḍalhaṇa says that therapeutics can't stand without the proper knowledge of the specific location of the disorder and that is why 'Śārīrasthāna' has been given due place in the Saṁhitā.[2]

Explaining the genesis of Sahaja Arśa (congenital piles), he says that this is because the genetic factor responsible only for embryological development of anus is disturbed and not the entire foetus because in that case the embryo could not develop at all. Such knowledge and interpretation of embryological development in that age may be a matter of surprise for the modern embryologists. He explains foetal deformities and normal apertures[3] on the basis of Karmā (Actions of previous birth).

Ḍalhaṇa has given accurate positions of anatomical organs such as

[1]S.Ci., 9.6

[2]चिकित्सा चाधिष्ठानविशेषज्ञानमन्तरेण न संभवतीत्यधिष्ठानज्ञापनाय शारीरस्थानमारभ्यते
S.Sh., 1.1

[3]कर्मजमेवैतद् वैचित्र्यम् S.Sh., 2.50
दैवकृते छिद्र इति प्राक्तनजन्मकर्मकृत इत्यर्थः S. Su., 16.3

Yakṛt, Kloma[1] etc., Pitta (Bile) has been said as secretion situated in the duct connected with liver[2] (or gall bladder). In his view, Trika is the junction of both Bāhus (Scapula) and Śira or Grīwāsthi[3] (cervical vertebra) not the commonly known sacral region.

Physiology

The knowledge of physiology is necessary to understand the pathology.[4] Physiology of Āyurveda is mainly concerned with Doṣa, Dhātu and Mala because physiologically the body is nothing but a congregation of Doṣa, Dhātu and Mala.[5] Health and disease are caused by balanced and imbalanced state of the above respectively. How to know these states ? Ḍalhaṇa says that these can be known by qualitative (Swabhāvākhya) and functional (Karmākhya) characters of Doṣa, Dhātu and Mala.[6] With this end in view, qualities and functions of those have been described in texts; Vṛddhi (increase) of Doṣas is of two types—Caya (accumulation) and Prakopa (vitiation or aggravation). The former consists of compact growth while the latter denotes growth of fluid or spreading nature. Prakopa is again of two types—after Caya or without it.[7] Apart from Prakopa, there is a stage of Doṣotkleśa which is due to obstruction in srotas leading to moistening of Doṣas. This occurs mostly in night when there is semi-digestion of food and due to cold the srotas are obstructed leading to moistening.[8] Ḍalhaṇa says that Ruksa guṇa is predominant in Vata.[9]

[1]यकृत् कालखण्डं दक्षिणपार्श्वस्थितम्, क्लोम कालखण्डादधस्तात् स्थितं
दक्षिणपार्श्वस्थं तिलकं प्रसिद्धम् S.Ni., 9.18
[2]कालखण्डलग्ननलिकामध्यगतजलं पित्तम् S.Ka., 1.57 also S.Su., 20.13
[3]त्रिकं शिरोबाहुद्वयसन्धानस्थानम् S.Su., 21.14
बाहुग्रीवास्थित्रयसंधातोऽत्र त्रिकम् S.Su., 22.10
[4]प्रथमं प्रकृतिः, प्रकृतेरनन्तरं विकृतिः S.Su., 35.24
[5]दोषधातुमलमूलं हि शरीरम् S.Su., 15.1
[6]दोषधातुमलादीनां साम्यक्षयवृद्धयः स्वभावाख्यलिङ्गेन कर्माख्यलिङ्गेन च ज्ञेयाः, तस्मात् साम्यादिज्ञाने एतल्लिङ्गद्वयं वाच्यं=तथा हि वातस्य स्वभावाख्यं लिङ्गं "रूक्षःशीतः" इत्यादि. . . कर्माख्यं लिङ्गं, . . . प्रस्पन्दनेत्यादि S.Su., 15/3 (1)
[7]संहतिरूपा वृद्धिश्चयः, विलयनरूपा वृद्धिः प्रकोपः S.Su., 21.18, Ci., 33.3
कोपो च द्विविधः—चयपूर्वकोऽचयपूर्वकश्च S.Ci., 33.3
[8]रात्रावाहारविदाहेन कालशैत्यात् स्रोतोमुखसंवृतत्वेन
च दोषधातुमलेषु विक्लेदनलक्षण उत्क्लेशो भवति । S.Ci., 37.47
[9]वातगुणेषु सर्वेषु रौक्ष्यं प्रधानम् S.Su., 6.11

Suśruta says that Agni is not found separate from Pitta, the functions of Dahana (Heat), Pacana (transformation)[1] etc., assigned to Agni are found in Pitta and the drugs having effect on Pitta have similar effect on Agni. Thus for all practical purposes, Pitta and Agni are the same.[2]

Ḍalhaṇa commenting on this says that although by all the Pramanas (Pratyakṣa, Anumāna and Āptopadeśa) Pitta does not exist separate from Agni from the practical point of view, in fact, they are quite different. Even Suśruta recognises them separate—Agni as Śarīroṣmā (bodily heat) and Pitta as Doṣa (S.Ni. 17). Other texts also say that Pitta is drava, snigdha and adhoga while Agni is quite contrary to it. There are also several other arguments to support this. Hence there should not be any doubt about separateness of Pitta and Agni. The only object of Suśruta in unifying the two is to provide convenience in therapeutics because Pitta has got properties like Rasa, Guṇa etc. which are not found in Agni and how without this the drug having particular Guṇa and Karma can be selected for use ?[3]

Explaining the mechanism of action of Sādhaka Pitta, he says that it removes the covering of Kapha and Tamas in Hṛdaya and thereby clears up the functions of Manas leading to fulfilment of puruṣārthas[4] (Dharma, Artha, Kāma and Mokṣa).

Explaining the Nīla and Pīta colour of Pitta, Ḍalhaṇa says the former is in Sāmāvasthā while the latter in Nirāmāvasthā.[5]

Kapha has been assigned the properties and functions of water[6] through the body fluid (Apdhātu or Kāyadrava) which includes Pitta, Rasa[7] etc., as well. Kapha being abundant and formed fills up the

[1]तेज एनं पचति रूपाद्रूपान्तरेणावस्थानं प्रापयति । S.Sh., 5.3

[2]S. Su., 21.9

[3]यत् पुनरिहाग्निपित्तयोरभेदकथंन कृतं, तद् रसवीर्यगुणोपाधियुक्तस्य पित्तस्य चिकित्साद्वारेणाग्नेश्चिकित्सा कार्येति दर्शनार्थंम् । अन्यथा रसादिगुणोपाधिरहितस्य वह्नेश्चिकित्सां कतुं न पार्यंत इति ।

"अयमग्निः परमार्थतः पित्ताद् भिन्न एवं सुश्रुतादिभिरङ्गीकृतः ।" S.Su., 21.9

[4]धर्मार्थकाममोक्षलक्षणपुरुषार्थस्य साधक इत्यर्थः । कस्मात् हृदयस्थकफतमोऽपनोदविस्पष्टीकृतमनः प्रागुण्यात् । S.Su., 21.10

[5]S. Su., 21.11, 14.21

[6]उद्ककर्मणा कलेदनपूरणादिना S.Su., 21.14

[7]अयां धातुः कायद्रवः श्लेष्मपित्तरसादिकः S.U., 40.6

whole body.[1] Kapha is also similar to Śukra in property.[2] Kapha produced in Āmāśaya is said to be a by-product of Rasadhātu[3] and hence it is a Malabhūta Kapha.

The essence (Sāra) of Ahāra (Diet) is known as Rasa. It is responsible for development of the child, sustaining the adult and maintenance of the old.[4] Circulation of Rasa takes place in three ways (i) like sound (ii) like fire and (iii) like water which denote superior, inferior and transverse direction thus pervading the whole body.[5] Hence Ḍalhaṇa quotes others' view which holds that these three ways denote the three states of Agni e.g., sound, fire and water represent the Tīkṣṇa, Madhya and Manda Agni respectively. According to this view, in persons having Tīkṣṇa Agni the formation of Śukradhātu would take place earlier only in eight days while in those with Mandāgni it would be a month.[6] This view has been criticised by Gayadāsa and also Ḍalhaṇa who concludes that there may not be such wide variation but only a marginal one before or after a month.[7]

Though Rakta is Pāñcabhautika, there is predominance of Pṛthivī and Jala.[8] It is Anuṣṇaśīta (neither Uṣṇa nor Śīta) though Ārtava rakta (Menstrsual blood) is Āgneya[9] (Uṣṇa). Blood is responsible for growth, maintenance and death.[10]

The word 'Puṁstva' has been interpreted as 'Śukra' and male characters.[11] Śukra is also taken by the word 'Indriya.[12] Śukra though pervades the whole body, it is located part, cularly in male organs.[13] The pervading character of śukra has been said by Suśruta with the examples of milk and sugarcane. Ḍalhaṇa while elaborating this,

1पूरणकृत् शरीरस्य, बहुत्वात् मूर्त्तत्वाच्च S.Su., 15.4
2तुल्यगुणत्वात् कफशुक्रयोः S.Ci., 7.15
3संभवतीति प्रकुप्यति, न पुनरभूतप्रादुर्भाविण, कफस्य रसधातुत एवोत्पन्नत्वात् S.Su., 21,1
4S.Su., 14.3
5S.U., 14.16
6ibid, Also S.Ci., 39.22. Here the word 'Bala' has been used instead of Śukra.
7दीप्ताग्नेस्तु किञ्चिन्न्यूनेन मासेन शुक्रं भवति, मन्दाग्नेस्तु किञ्चदधिकेन मासेनेत्ययमर्थो न्याय्य इति S.Su., 14.16
8S.U., 46.9
9S.Su., 14.7
10उत्पत्तिस्थितिप्रलयेषु शोणितमेव हेतुः S., 14.44
11पुंस्त्वं शुक्रं पुंश्चिह्नं S.Ni., 2.17 पुंस्त्वं शुक्रम् S.Su., 45.91
12इन्द्रियं शुक्रम S.Ka., 8.88 इन्द्रियमत्र शुक्रमभिप्रेतम् S.U., 55.4
13शुक्रस्य सर्वशरीरव्यापिनोऽपि विशेषाधारत्वान् मेढ्रवृषणनिर्देशः । S.Su., 15.9

says that the examples cited by Suśruta have great significance. The example of Milk shows the abundance of Śukra even with a little coitus while that of sugarcane indicates the state of persons having shortage of Śukra ejaculated after a good deal of effort.[1]

Interpreting the word 'Kāla', he mentions the reproductive period in women from the age of 12 to somewhat earlier than 60. Some take it upto 50 years of age.[2]

Ojas has been defined as the essence of seven dhātus situated in Hṛdaya. It is also termed as 'Bala'.[3] If ojas is enumerated apart from Śukra then there would be eight dhātus. To avoid this anomalous situation, Ḍalhaṇa says that there should not be any differentiation between Śukra and Ojas. In fact, as Śukra is essence of all the seven dhātus, ojas is also likewise. Thus ojas is inseparable from Śukra such as Ghee from Milk.[4]

'Bala' has been defined by Ḍalhaṇa as 'Śaktyupacayalakṣaṇa'—that which is known by Śakti (energy) and Upacaya[5] (development of body). The former is also called Ābhyantara Bala which is responsible for output of work like physical exercise, weight lifting etc. while the latter is Bāhya Bala characterised by well-developed muscular body having ample strength. Bala is also termed as 'Prāṇa'.[6] Where both 'Māṁsa' and 'Bala' are used, the former denotes 'upacaya' and the latter 'Śakti' or 'Utsāha'.[7] Somewhere 'Bala' has been used either for utsāha oa upacaya according to the

[1] S. SH. 4.21

[2] काले द्वादशवर्षादौ, षष्टेश्चार्वाक् अन्ये पंचाशद् वर्षाणि यावत् S.Sh., 3.10

[3] ओजः हृदयाश्रितः सर्वधातुस्नेहः S.Su., 6.15

ओजोऽशेषधातुधाम हृदिस्थितम् S.Sh., 3.30, Su., 45.96, 46.354

बलं ओजो हृदिस्थितं सप्तधातुधामभूतम् S.U., 41.19

बलं सर्वधातुस्नेहः S.Su., 46.481

[4] तस्माद् रसादिधातुस्नेहपराम्पराहेतुकः स्नेहः शुक्रं, क्षीरस्थघृतमिवाभिन्नमोजः शुक्रेण S.Su., 15.21

[5] बलं शक्त्युपचयलक्षणम् S.Su., 15.28; 46.34. 3; 6.15.15.4 (1)

[6] S. Su., 17.13

प्राणो भारहरणादिशक्तिः S.Su., 46.374

बलं व्यायामगम्या शक्तिः S.Su., 10.5

बलं कर्मनिवर्त्तनक्षमता S.Su., 52.8

[7] S. Su., 28.20; U., 39.

context.[1]

Suśruta takes Bala and Ojas as one and accordingly Ḍalhaṇa also has interpreted at many places Bala as Ojas[2] but interpreting the above passage of Suśruta he says that inseparateness of these two is only for practical convenience, otherwise, in fact, they are quite different. Ojas is known by upacaya while Bala is indicated by work. Thus Ojas and Bala represent the outer and inner aspect of the thing.[3] Bala is also interpreted as Sleṣmā.[4]

From the word 'Dhātugrahaṇa' Ḍalhaṇa takes srotas carrying dhātus or Hṛdaya which is the seat of all the Dhātuvaha Srotas.[5]

Tīkṣṇa Agni is said of three types :

i) One which digests food earlier.
ii) One which if neglected causes Atyagni or Bhasmaka.
iii) One which digests food immediately and produces symptoms like drying of mouth, heat and burning sensation.[6]

Interaction and interdependence of body and mind has been explained well which shows the psychosomatic approach.[7]

Swasthavṛtta

At one place Ḍalhaṇa has defined 'Swastha' as one who is free from physical and mental illness.[8] Derived from the root, "car Gati-Bhakṣaṇayoḥ" the word 'Cara' means both Āhāra and Vīhāra. Hence 'Āchārikam' of Suśruta includes both of them.[9] Once 'Ācāra' has been interpreted as Karma (action).[10] Agni, Kṣāra, Viṣa

[1]बलमुत्साहः S. Su. 46.354.
बलमुपचयः S. Su. 45.96.
बलं देहस्योपचयलक्षणम् शक्तिलक्षणं वा S. Ci. 26.39.
[2]बलम् ओजो हृदिस्थितं सप्तधातुधामभूतम S. U. 41.19 also S. Su. 15.13.
[3]इयं चाभेदोक्तिश्चिकित्सैक्यार्था, परमार्थतस्तु बलौजसोर्भेद एव S. Su. 15.19.
[4]बलं श्लेष्मा S. 46.5-8.
[5]S. Su. 15.23.
[6]S. Su. 35.24.
[7]कायमनसोरन्योन्यानुविधानात् S. Ci. 33.27.
कायमनसोरन्योन्यदूषणात् S. U. 61.18.
[8]स्वस्थं आधिव्याधिवर्जितम् S. Su. 29.26.
[9]चरशब्दोऽत्राहारविहारयोः वर्त्तते S. Su. 46.138.
चरतेर्गतिभक्षणार्थकत्वादाहारो विहार आचारः S. Ci. 33.10.
आचारिकमिति आहारविहाराख्यम् S. Su. 16.15.
आचारिकं द्विविधाहारविहारलक्षणम् S. Su. 5.34.
[10]S. Su. 1.27.

etc. are regarded as totally unwholesome by Suśruta. Explaining it Ḍalhaṇa says that they are harmful for the normal persons but are useful for the patients when administered properly taking disorder, doṣa etc. into consideration.[1]

Vyāyāma is said as of three types—pertaining to body, speech and mind[2] and Kāyavihāra of four types.[3]

Kāla has been defined as having characters of cold, heat and rains divided into six seasons.[4] He further says that Agni, Vāyu and Dehabala are dependent on seasons.[5] By the word 'Varṣāsu' (Varṣā used in plural) three months of rainy season-Āṣāḍha, Śrāvaṇa and Bhādrapada are taken leaving Āśvina altogether. Thus it includes the months of Prāvṛṭ as well as Varṣā.[6] At another place, by the same word he takes Āśvina leaving the other three.[7] Further he advises to take ground water which is similar to Āntarīkṣa water because of having predominance in Ākāśaguṇa.[8]

Ḍalhaṇa defines 'Sātmya' as that which is accepted by the body and is wholesome and does not produce any disorder. Asātmya is quite opposite to it.[9] The substances generally opposite to seasons and disorders are sātmya.[10]

[1]S. Su. 20.4.

[2]व्यायामस्त्रिविधः कायवाङ्मनोभेदात्त्रिविधः S. Su. 35.39.

[3]कायविहारश्चतुर्विधो गमनचंक्रमणस्थानासनभेदेन S. Ci. 29.10.

[4]कालः शीतोष्णवर्षलक्षणाः षडृतुकः S. Su. 24.7.

[5]अग्निवयोदेहबलानामृत्वायत्तत्वात् S. Su. 35.3.

[6]वर्षास्विति आश्वयुजं विहायाषाढश्रावणभाद्रपदाः गृह्यन्ते ।
वर्षाशब्दोऽयं प्रावृषि वर्षासु च वर्त्तते S. Su. 45.10.

[7]"अत्र वर्षाशब्दो वर्षान्ते आश्वयुजे वर्त्तते, नतु भाद्रपदे तत्र आन्तरिक्षजलस्य निषिद्धत्वात्
S. Su. 45.8.

[8]भाद्रपदे मास्याकाशगुणभूयिष्ठभूम्याश्रितमान्तरिक्षवद् भवतीति तत् पयः पेयमिति
S. Su. 45.8 also see S. U. 12.10.

[9]सात्म्यं नाम सुखं यत् करोति तदुच्यते S. Su. 35.40.
सात्म्यं-प्राणिनां सेवितो यो मधुरादिरसो व्यायामादिर्वा सुखाय भवति तत् सात्म्यमुच्यते
S. Su. 35.3.
आत्मना देहेन सह स्थितं द्रव्यमविकारि सात्म्यम्, यदुक्तं—"आत्मा ह्याभिमतो देहः आत्मना सह यत् स्थितम् । न कुर्याद् विकृतिं द्रव्यमुपयुक्तं कथंचन ।। सात्म्यमित्युच्यते तत्तु ।" इति ।
S. Su. 20.4.
आत्मना सह वर्त्तत इति सात्म्यम्, असात्म्यं यन्न सात्म्यं सात्म्यीभवति···अयमर्थः—आत्मनि काये यद् वर्त्तते यदुपशेते, न विकाराय
भवति, सुखं च करोतीत्यर्थः, तत् सात्म्यीभवतीत्युच्यते S. Ci. 31.36 also see S.U. 54.3.

[10]S. U. 49.17.

Sātmya is said to be of eight types on the basis of Jāti, Ātura, Auṣadha, Anna, Rasa, Deśa, Ṛtu and Udaka.[1] Deśa (Bhūmi) Sātmya is divided into two-collective (Samudāya) and individual (Ekadeśa). The regions like Jāṅgala, Ānūpa etc. come under the first group while the individual countries like Bāhlīka, Chīna etc. come under the second category.[2] Similarly, Āturaśaıīra-sātmya is also divided into categories on the same lines. That which is concerned with all the dhātus collectively comes in the first category such as Madhura Rasa while that which relates to a particular organ comes in the second group such as Cakṣuṣya, Keśya etc.[3] Examples of Rogasātmya have been given as milk in Gulma, ghṛta in udāvarta, madhu in Prameha etc.[4]

Diwāswapna (Day-sleep) is contraindicated in wounds and post-operative management.[5] Explaining its role Dalhaṇa says that it vitiates all the Doṣas such as Kaṇḍu and Gaurava due to kapha, śwayathu and Vedanā due to Vāta, Rāga due to Pitta and srāva due to Rakta.[6] Diwāswapna is also regarded as adharma still it is prescribed for the summer season in order to protect the body.[7]

Nidāna

The word 'Vyāpad' has been interpreted as 'Anyathāpatti' (Abnormality) which is caused by combination of Vitiated Doṣa and Dūṣya.[8]

Etiological factors are said to be of three types (i) Doṣakāri (causing Dośa) (ii) Vyādhikāri (causing disorders) and (iii) Ubhayakāri (causing both).

Discussing the nature of Prakṛtisama-Samavāya and Vikṛtiviṣama-samavāya, Ḍalhaṇa puts a hypothesis different from that given by Vijayarakṣita. He says that Prakṛtisamasamavāya is that dual combination of doṣas where one vitiated doṣa is followed in combination by a doṣa of similar nature or characters such as Vāta and Pitta which are similar having śoṣanaswabhāva (drying nature). On the other hand, Vikṛtiviṣamasamavāya is the combination where one doṣa is

[1]सात्म्यमष्टविधं जात्यातुरौषधान्नरसदेशत्तूदकभेदत: S. Su. 20.9.

[2]S. Su. 35.39.

[3]ibid.

[4]ibid.

[5]S. Su. 19.9.

[6]S. Su. 19.10.

[7]यद्यपि दिवास्वप्नेऽधर्मस्तथापि शरीररक्षार्थं ग्रीष्मे दिवास्वप्न उक्त: S. Sh. 4.38.

[8]व्यापदन्यथापत्ति:, सा दुष्टदोषदूष्यसंसर्गात् S. Su. 15.24.

joined by another doṣa having dissimilar nature such as Pitta and Kapha which are uṣṇa and śīta respectively.[1]

At one place he has also indicated the view proposed by Vijayarakṣita[2].

'Pravyaktalakṣaṇatā' has been interpreted as the signs and symptoms produced after pathogenesis such as accumulation of doṣas in twak and māṁsa producing śopha, arbuda etc. likewise, Saṁtāpa (pyrexia) in fevers, saraṇa (liquid motions) in Atisāra, pūraṇa (enlargement) in Udara etc.[3]

Viruddhāśana is though used in a technical sense, Dalhaṇa takes all sorts of irregularities of food by this.[4]

Interpreting the words 'Vidagdha' and 'Avidagdha' he says—Vidagdha is Vidāha caused by Śotha, Rāga, Āhāra etc. Here he clearly means the burning sensation in skin as well as in gastrointestinal tract.[5] Once he says Avidagdha as Āma and Vidagdha as slightly Pakva but at another place he interprets Vidagdha as Pakva. He also quotes others' view according to which Avidagdha is normal while Vidagdha is abnormal.[6] 'Vidagdha' has also been interpreted as affected by abnormal digestion (Viruddhapākopapanna).[7] The substances causing Vidāha of Pitta also cause Vidāha of Rakta in the same manner.[8]

Regarding Āma, Dalhaṇa says that even in persons having Dīpta Agni if there is adhyaśana (taking food when the previous meal is not digested), there will be Āma Rasa. At the level of Dhātus also, if there is no proper digestion due to weak dhatwagnis Āma would take place.[9] According to intensitv Āmā may be of two types—Prabhūta (High) and Alpa[10] (Low).

[1]प्रकृत्या स्वभावेन समः सदृशः समवायः प्रकृतिसमसमवायः,
विकृत्या स्वभावविपरीतेन अतएव विषमः समवायः विकृतिविषमसमवायः S. Su. 21.38.
[2]दोषेभ्यो दोषसमुदायस्यान्यत्वात्, चूर्णहरिद्रासंयोगस्येव S. Ni. 13.25.
[3]S.Su. 21.34.
[4]विरुद्धाशनशब्देन गुरुशीताभ्यष्यन्दिविदाह्यसात्म्यप्रभिताशनादीनि गृह्यन्ते S. Ni. 2.4.
[5]विदग्धं विदाहः स च शोथरागाहारादिकृतः S.Su. 21.21.
[6]अविदग्ध आमः, विदग्धः किञ्चित् पक्वः S.Ci. 1.24. also See S.Su. 21.15.
[7]विदग्धं...विरुद्धपाकोपपन्नं S.Su. 21.11.
[8]पित्तस्य येन वस्तुना यथा च विदाहः तेन वस्तुना तथा च विदाहः शोणितस्यापीत्युक्तम् । S.Su. 22.17.
[9]S.Su. 13.32.
[10]द्विप्रकारा ह्यामता प्रभूता अल्पता च S.U. 39.11.

Kapha (Mucus) coming out of large intestine at the end of purgation has been well described.[1]

Sneha Vyapat is a disorder due to excess intake of Sneha[2] (fat) which is hyperlipidaemia in modern terms. In Medoroga, Rasa because of particular (fatty) food, Adṛṣṭa and obstruction in srotas due to Meda, increases Meda only bypassing the previous two dhātus[3] (Rakta and Māṁsa). It is to be noted that whenever the mechanism is obscure, the ancient and medieval authors have taken resort to Adṛṣta, which may very well be taken as 'unknown'.[3] Meda is a common factor producing śarīravṛddhi[4] (overweight).

Dāha (burning sensation) in Prameha has been explained by increase of Pitta after excessive loss of fluid.[5]

Agnimāndya is said to have been produced by excess of Jalaguna.[6]

Rogas are said as Bāhya (external) and Ābhyantara (internal). Kuṣṭha etc. come in the first while udara etc. come in the second category.[7]

The varieties of Sannipāta and Viṣama jwaras are said innumerable.[8] The Sidhma kuṣṭha has been mentioned as of two types—Puṣpikā Sidhma and Sidhma. The former is easily curable and as such has been described among Kṣudra Kuṣṭha by Suśruta while Sidhma is hardly curable and as such has been described under Mahākuṣṭha by Caraka.[9]

In all the Mūtrāghātas and Pratiśyāyas Vāyu is the main causative factor.[10] Regarding Apasmāra, it has been concluded that it is Doṣaja (caused by doṣas) and not Bhūtāveśaja (due to evil spirits).[11]

As regards the nature of infectious diseases, Ḍalhaṇa interprets the word 'Upasargaja' as caused by nearness with diseased persons and

[1] कफोऽत्र पक्वाशये विरेकावधिसूचक: स्फटिकसमद्युति: S.Ci. 33.23.

[2] स्नेहव्यापत् स्नेहातियोगसमुत्थो विकार: S.Su. 45.84.

[3] S.Su. 15.32.

[4] Even in modern times, a large number of physiological and pathological phenomena remain unexplained.

[5] प्रमेहिणोऽब्धातौ क्षीणे तद्विरोधिनि पित्ते विवृद्धे दाहो भवति S.Ci. 11.9.

[6] अम्बुगुणबाहुल्येनाग्निमांद्यं भवति S.U. 64.6.

[7] S.Su. 45.10.

[8] S.U. 39.44.62.

[9] S.Ni. 5.12.

[10] सर्वेषां मूत्राघातानां वायुरेव प्रायश: कारणं बोद्धव्यम् S.U. 58.5-6 also see S.U. 24.18.

[11] अपस्मारो दोषजो न तु भूतावेशज इति सिद्धान्त: S.U. 61.21.

cites examples of śītalikā (small pox) etc. for Aupasargika Rogas.[1] It may be noted that Ḍalhaṇa is perhaps the first person who mentions Śītalikā because for the same 'Masūrika' has been used by other authors like Gayadāsa etc.

In contrast to 'Upasargaja' 'Saṁsargaja has been interpreted as that caused by the contact with the persons who are enimical to the gods etc.[2]

Various symptoms have also been well defined. (See Table I).

Cikitsā

Auṣadha (Cikitsā) has been said as of three types—(i) Hetu-Viparīta (ii) Vyādhi-viparīta and (iii) Tadarthakāri.[3] Several examples of Tadarthakāri have been given while mentioning the treatment for Duṣyodara (S. Ci. 14.8). Keeping in view the six Kriyākramas described in Suśruta, it has been said that during the stage of Sañcaya Apaharaṇa (elimination) of doṣas is required which is done by Śodhana, langhana-pācana and Saṁśamana in Bahudoṣa, Madhyadoṣa and Alpadoṣa persons respectively.[4] Upto the stage of Prasara, the treatment is given according to doṣas. In Sthānasaṁśraya both Doṣa and Dūṣya are treated. When the disease becomes manifest (Vyakti), the treatment is directed towards disease (Vyādhi-Pratyanīka.[5]

The treatment is given in the form of external (Bāhya) and internal (Ābhyantara) applications of drugs. Paste, massage, bath etc. come under the former while diet and drug taken internally come in the latter group.[6]

Explaining the difference between Pradeha and Pralepa Ḍalhaṇa says—the paste which is applied over the wound in the form of ball is Pradeha and that applied as Sandal paste is Pralepa.[7]

[1]उपसृज्यन्त इत्युपसर्गाः पीडितजनसमीपोत्पन्नाः S.Su. 24.7.
उपसर्गाः शीतलिकादयः S.Ci. 33.12.
औपसर्गिकरोगाः शीतलिकादयः S.Ni. 5.34 also see Gayadāsa's comm. on this.

[2]संसर्गजा देवादिद्रोहकजनसंपर्कजा S.Su. 24.7.

[3]त्रिविधमौषधम्-हेतुविपरीतम्, व्याधिविपरीतम्, तदर्थकारि न्चेति । S.U. 39.295.

[4]तेषामपहरणञ्च बहुदोषे शोधनं, मध्यदोषे लंघन-पाचनम्, अल्पदोषे संशमनमिति । S.Su. 21.37.

[5]S.Su. 21.32, 33, 34.

[6]बाह्या आलेपनादयः, आभ्यन्तराः क्वाथपानवमनविरेचनादयः । S.Su. 17.5, also see S.U. 23.5, 26.3.

[7]यस्तु कल्कः पिण्डीकृत्य व्रणस्योपरि दीयते स प्रदेहः, येन कल्केन चन्दनवल्लिप्यते स प्रलेपः S.Su. 18.6.

Apatarpaṇa is laṅghana which consists of Vyayāma, Śodhana and use of Tikta-Katu dravyas,[1] but in most cases Laṅghana is interpreted as Upavāsa[2] (fasting). Others take Upavāsa as viśiṣṭa Laṅghana.[3]

The treatment by Yogic methods is also seen. Praṇāyāma has been prescribed in the treatment of Hikkā. Explaining it, Ḍalhaṇa says that Prāṇāyāma is control of Vāyu which has three phases—Recaka, Pūraka and Kumbhaka.[4]

Snehapāna has been said as of two types—mixed with meals or separately. The latter is called Acchapāna[5] (pure intake), Ḍalhaṇa has also described in details the various methods of Sweda such as Kuṭī, Karṣū[6], Kumbhi[7] etc.

Somewhere Śodhana in general has been taken by 'Virecana.[8] Although Virecana leads to decrease of Mala which is one of the factors responsible for maintenance of the body, it provides strength by the way of Śrotah Suddhi (cleaning of channels) like Takrapāna[9] (use of buttermilk).

Basti has been defined as treatment given with urinary bladder.[10] The purpose of Yāpana basti is said to be two-fold (*i*) as Vājīkara and Rasāyana in the Healthy (*ii*) for eliminating Dhātugata doṣas in the diseased.[11]

Śalya

The terms relating to surgical interference[12] have been defined well

[1]S.Ci. 11.4.

[2]लंघनमुपवास: S.U. 40.25 also see U. 39.100, 134.

[3]अन्ये विशिष्टं लंघनमाहु:. तच्चोपवास: । S.U. 56.12.

[4]प्राणायामो वायोर्निरोध:, रेचकपूरककुम्भकभेदात् प्राणायामस्त्रिविधा: S.Su 50.16.

[5]तच्च स्नेहपानं द्विविधं-अशनात् पृथक्, अशन-व्यामिश्रं वा: तत्र यत् पृथक् तदच्छपानम् । S.Ci. 31.37.

[6]S. Ci. 4.10.

[7]S.U. 38.22.

[8]S.U. 39.124.

[9]S.Ci. 33.27.

[10]बस्तिकर्म तु मूत्राधारपुटकेन साध्यं कर्म S.Ci. 35.3.

The Urinary bladder of various animals goat, sheep etc. was used in Basti originally.

[11]S.Ci. 38.93.

[12]विम्लापनं अंगुल्यादिमर्दनेन शोफविलयनम्

अवसेचनं जलौकादिभी रक्तविस्रावणम् S.Su. 17.17.

छेद: संहतयोर्वर्णोष्ठयोर्द्विधाकरणम् S.Su. 18.21.

गर्भकुक्ष्यादेराध्मातस्य विदारणं भेदनम् S.Ci. 15.3.

and the performances clarified well[1] by Dalhaṇa including the description of Yantras and Śastras. This shows his well-acquaintance with the procedures and appliances.

Dalhaṅa has mentioned a view according to which some Lac-made appliance was fitted into the sinus (Veins).[2]

Agnikarma is done for Prasādana of vitiated Rakta and Pitta and also for relieving the pain.[3]

Collection of leeches (Jalaukā) and their management is well described.[4] It has been said that Jalaukā are used in extremely delicate persons, Śṛṅga and Alābu in delicate persons while Pracchānna and Sirāvyadha are used in otherwise firm persons.[5]

The nature of Kavalikā (Gauze) has been discussed giving details with quotations from other scholars' views. In the opinion of Ḍalhaṇa, it was a covering made of bark and leaves.[6] In wounds having excess of Pitta and Rakta, leaves of Guducyadi plants are more beneficial. It is soothing and hastens the process of healing.[7]

For Dāraṇa (bursting) of Pakva śotha two methods are used—(*i*) Delicate (Sukumāra) as Kapota Puriṣa (Pigeon's faeces) etc. (*ii*) Strong (Kṛcchra) such as Ksāra.[8]

Dealing with management of surgical cases he says that rice to be taken by the patient should be neither quite new nor too old but one year's old.[9]

Sālākya

Nasya, at one place, has been mentioned as of four types—Pratimarśa, Avapīḍa, Nasya and Śirovirecana[10] and at another place Pradhamana is mentioned as the fifth type.[11] In diseases of Sālākya, Basti usually means Śirobasti.[12] Mastiṣka is a particular type of

[1]प्रपीडनं चेत्थं कर्त्तव्यं···भवति S.Su. 37.11.
[2]अन्ये तु जातुषाणि सिरादिष्वेव घटितानि मन्यते S.Su. 27.17.
[3]S.Su. 12.13.
[4]S.Su. 13.16. 23.
[5]S.Su. 13.3.
[6]S.Su. 5.17.
[7]S.Su. 12.26.
[8]S.Su. 37.10.
[9]तिन वर्षोषितं ग्राह्यम् S.Su. 19.32.
[10]S.U. 10.6.
[11]S.U. 23.7.
[12]S.U. 21.11.

Śirobasti which is applied with Sneha, Picu, Plota etc.[1] Śirolepa with the drugs of Kākolyādi gaṇa etc. is also prescribed.[2] If maggots come out of the orifices like nasal etc. they should be extracted with brush etc.[3]

While enumerating the diseases of Eye, two Bāhya rogas are mentioned. Ḍalhaṇa explains these as (*i*) Sanimitta--caused by injury (Abhighāta) (2) Animitta--caused by sight of Devas, Ṛṣis, Gandharvas etc.[4]

The word 'Añjana' has two meanings (*i*) Collyrium (*ii*) Massage,[5] with the adjective 'Netra' it denotes collyrium and also by the context.[6]

For Tarpaṇa, milk and ghee are recommended in eye and oil in ear etc.[7]

Agada Tantra

The word 'Agada' means 'counteracting the poison' (Viṣa-Pratikāra). The speciality dealing with this is called as Agada Tantra. Here Ḍalhaṇa has also quoted Caraka's view as 'Anye'

Among various agadas prescribed[8] some have been said as Dūṣīviṣāri[9] (useful in Dūṣīviṣā) while others are Sārvakārmika[10] (Having general or universal action).

Rasāyana and Vājikaraṇa

The interpretations relating to these specialities have been given in Section II[11] alongwith the discussion on drugs.

Ḍalhaṇa once says that there is no treatment for the disorders produced by Kāla (time factor) such as aging etc. They can only be

[1] मस्तिष्कः शिरोवस्तिप्रकारः S.Ci. 22.4 also see S.U. 21.22.

[2] S.U. 26.12.

[3] S.U. 26.27.

[4] बाह्यौ बहिर्निमित्तभवौ । तौ कौ ? एकोऽभिघातोत्पन्नः सनिमित्तः
अन्यः सुरर्षिगन्धर्वादिदर्शनाभिहतशक्तिरनिमित्तः । S.U. 1.29.

[5] S.U. 39.263.

[6] सौवर्णे मधुरं, राजेत आम्लं, शाङ्गे मेषशृङ्गमये लवणं, ताम्रे लोहमये वा कषायं, वैदूर्ये कटुकं, कांस्ये तिक्तं, शीताञ्जनं तु नलादिमये; एवं समानगुणानि भाजनानि विदध्यात् । S.U. 18.16.

[7] नेत्रयोः क्षीरसर्पिस्तर्पणं तैलतर्पणं पुनः कर्णादिष्विति । S. Ci. 4.6.

[8] अगदो विषप्रतीकारः तदर्थं तन्त्रमगदतन्त्रम् S.Su. 1.7.

[9] S.Ka. 1.43 etc.

[10] S.Ka. 5.21, 30, 78-80, 82-83.

[11] Interpretations on drugs and allied topics may also be seen in Section II.

managed with diet Rasāyanas, etc. However, they can be treated only by divya Rasāyanas.[1]

METHOD OF APPROACH

Ḍalhaṇa, in order to make his commentary useful, has followed a systematic and methodical approach to the problem which can be analysed into the following steps :

1. Survey of the previous works

He, first of all, surveyed the entire field of Ayurvedic literature so that he could offer the most suitable explanation of the text also quoting various opinions as far as possible. On this basis he could also present the alternative textual versions along with his explanation. On different specialities he quoted the texts dealing with the respective specialities such as Bhoja and Bhāluki on Śalya, nimi and Sātyaki on Sālākya, Uśanas and Ālambāyana in Agada and so on.[2]

2. Critical Analysis

After surveying the previous works he sorted out the relevant matter and analysed it critically and then applied it to explanation of the passage. Wherever he found the matter supporting his view-point, he utilised the same in that way otherwise he refuted it with arguments. Sometimes after quoting other's view, he remains silent or furnishes further explanations on them which means the commentator's agreement to that as an alternative explanation. This, of course, shows the broad-mindedness of the commentator who does not always stick to his own point. The original text dates back to thousands of years and as such one can't claim to arrive at the only or the most satisfactory explanation revealing the author's purpose truthfully and thus the truth has to be approached from various angles.

[1] कालकृतानां नोपचारोऽस्ति, याप्यत्वं वास्ति भोजनपानरसायनादिभिः,
आत्यन्तिकप्रतीकारो वा स्वभावव्याधिचिकित्सोक्तरसायनविधिना । S.Su. 24.7.

[2] For the earlier authors quoted by Ḍalhaṇa see IV. For whatever is not found in the Suśruta Saṃhitā he has suggested to consult the other texts. He also despises the scholars who do not refer to these texts.
(अयञ्च विधिस्तन्त्रान्तरादवसेयो न सुश्रुतसंहितायामस्ति, तन्त्रान्तरदर्शनालसैः स्वबुद्ध्यानीय लिखितः इत्यत्र न पठनीयः S.Su. 27.12)

3. Independent Hypothesis

After passing through the above process, he frames his own hypothesis independently. Sometimes cursorily it looks that he is following some earlier commentator like Jejjaṭa or Gayadāsa[1] blindly but this is not the case. He rejects both of them alternatively or together and sometimes all of them[2] where his independent view can't be adjusted accordingly.

4. Clarity

As he has mentioned in the introductory paragraph, this commentary was meant for the commonplace students who could not afford to study and understand the big commentaries written by earlier authors which were mostly complicated and lacked clarity of thought and expression.[3]

To make the point clear, he framed simple definitions[4] (Table I) and also mentioned the local or regional names (Table II) so that it could be easily understood. He also Sanskritised the local names for this purpose (Table III).

[1]It is true that Ḍalhaṇa has high regards for these two Commentators alongwith his Teacher Bhāskara. He has followed Pañjikākāras or Bṛhat Pañjikā (or Mahā Pañjikā of Gayadāsa) and Laghu Pañjika or Pañjikā of Bhāskara?) in most of the cases.

तन्न, पंजिकाकाराभ्यां दूषितत्वात् S.Su. 46.131.

तन्न, महापञ्जिकायां दूषितम् S.Su. 45.112.

बृहल्लघुपञ्जिकयो:...पठति S.Su. 45.157.

तदसम्यक्, पञ्जिकायां दूषितत्वात् S.Ci. 24.133.

पञ्जिकायां पठितत्वादस्माभि: पठितम् S.U. 6.11.

स च पाठ: पञ्जिकया निरस्त:, तस्मादस्याभिरपि परित्यक्त: S.U. 1.42.

He ridicules the authors who blindly follow others like sheep

अन्ये केचित् गड्डरिकाप्रवाहेण भोजोक्तं . . . . इति पाठं पठन्ति, प्रवाहपठिता व्याख्यानयन्ति च

S.Su. 27.12.

[2]इदमञ्जनादिप्रमाणं गयादासजेज्जटाभ्यामंगीकृतम् । वयं तु वृद्धवाग्भटोक्तसुश्रुतोक्तवाक्यदर्शनावंजनादिषु विषविषये महतीं मात्रां मन्यामहे । S.Ka. 5.33.

[3]यद्यपि सुश्रुतोपरि जेज्जटादिभिष्टीका रचिता:, तथापि तासां कुशाग्रीयधियामभिगम्यत्वादल्पमेधसामन्नुग्रहाय सुश्रुतं व्याख्यातुकामस्य मम प्रयास: सफल: । सुबोधमपि च वैद्यपुत्रबोधार्थं व्याख्यातम्

S.Su. 16.32.

'Vaidyaputra' means the traditional Vaidyas. See also Dhanwantari Nighantu (हिताय वैद्यपुत्राणां यथावत् संप्रकाश्यते ।)

[4]आहारेच्छा हृदि कांक्षा S.U. 39.103.

मुखोपनीतस्याहारस्य रसनेन्द्रियस्येच्छा रुचि: S.U. 39.103.

वातमूत्रपुरीषादीनां स्वमार्गेण स्वभावत: प्रवृत्यभिमुखीभावो वेग: । S.Ci. 6.22 etc. (see Table I)

TABLE I

अरतिः न कुत्रचिदवस्थितिश्चेतसः	U. 39.117
अरोचकः भक्तोपघातः	U. 57.3
आटोपं आध्मानं क्षोभमित्यन्ये	Su. 15.15
आटोपो रुजापूर्वक उदरक्षोभः	Su. 21.32
आटोप उदरस्याध्मानम्	Su. 46.474
आटोपं संचलनम्	Ni. 1.88
आटोपं वातदीनामप्रवृत्तिम्	Ka. 1,42
आनाह उदरापूरः	Su. 45.178, 46.227
आनाह आमपक्वाशयगो द्विविधः	Su. 46.220
ओष एकदेशिको दाहः	Su. 21.32
उपलेपो मलवृद्धिः	Su. 42.9
कासेति दोषदुष्टोदानानुगतप्राणवायोर्निर्गमनं भिन्नकांस्यध्वनिकं कासः	Su. 26.13
क्लमो ग्लानिः	Su. 11.26
क्लमोऽनायासश्रमः	Ni. 1.35
क्षवथुरिति ऊर्ध्वस्रोतोऽवस्थितप्राणोदानयोराकुलितयोर्नासाविवरतो निर्गमनं क्षवथुः	Su. 26,13
चुमचुमायनं राजिकालिप्तस्येव त्वक्पीडा	Su. 42.10
चुमचुमायनं सर्षपकल्कावलिप्तानामिवांगानां वेदना	Ni. 1.25
चुमचुमायनं राजिकासर्षपलिप्त इव वेदना	Ci. 1.7
चोष आकृष्यत इव वेदनाविशेषः	Su. 12.16
चोषः चूष्यत इव वेदनाविशेषः	Su. 21.32
चोष आकर्षणम्	Su. 42.9
जृम्भेति पीतैकमारुतोच्छ्वासस्य व्यात्तमुखेन परिमोक्षणम्	Su. 26.13
दन्तहर्षो दन्तकुण्ठता	Su. 42.9
दाहो भस्मसाद् भवतीव	Su. 12.16
दाहोऽग्निदग्धस्येव	Ni. 1.32
धूमायनं धूमोद्वमनमिव	Su. 21.32
परिदाहः सर्वतोदाहः	Su. 21.27
भ्रमश्चक्रारूढस्येव भ्रमणम्	Su. 11.9
भ्रान्तिः वस्तूनामन्यथा प्रतीतिः	Ka. 5.57
मदो विषमद्यजो विकारः	Su. 14.28
मदः पूगफलेनेव मत्तता, स च विषमद्यशोणितोत्थो विकारः	Su. 45.3

मद्यकार्यों मदो मत्ततेत्यर्थः	Su. 45.208
मदो विषमद्यशोणितोत्थो विकारः	Su. 46.258
मदो हर्षक्षयः	Ka. 2.30
मदयति हर्षयति	Su. 45.205
मदयन्ति मनोभ्रमणं कुर्वन्ति	U. 62.3
मढसंज्ञता नष्टसम्यग्ज्ञानता	Su. 15.7, 28
मूर्च्छा चेतनाच्युतिः	Su. 11.9
मूर्च्छा सर्वेन्द्रियशक्तेस्तिरस्कारः	Su. 15.13
मूर्च्छा विज्ञानेन्द्रियनिरोधः	Su. 15.24
मूर्च्छिताः…मदयुक्ताः	U. 26.27
मोहः वैचित्यम्	Su. 15.24
मोहो नैवारयन्तं चित्तनाशः, मूर्च्छा चेतनाच्युतिः	Ni. 1.23
विबन्धो वातादीनामप्रवृत्तिः	Su. 45.178; 46.227
विबन्धो विड्वातयोरवप्रर्त्तनम्	U. 39.117
विष्टम्भो गुडगुडाशब्दः	Su. 45.11
सवाततोदशूला मलस्याप्रवृत्तिर्विष्टम्भः, अन्ये विष्टम्भो गुडगुडाशब्दः	Su. 45.79, 179; 46.155
विष्टम्भा/गुडगुडाशब्दः, अन्ये तु सवाततोदशूला मलस्याप्रवृत्तिः विष्टम्भः	Su. 45.158
बह्वायासकृतं कष्टं श्रमः, अल्पायासकृतः श्रम एव क्लमः	Su. 45.3
संतापो घर्मादिसंस्थितस्येव	Ni. 1.32
हर्षो रोमाञ्चप्रायो वेदनाविशेषोऽन्तः शीतकरः ।	Ni. 1.81

TABLE II

अंगमर्दः वेदनाविशेषः 'स्फुटनिका' इति लोके	Su. 24.9
अपरा गर्भावरणविशेष; यस्या 'उल्व' इति लोके प्रसिद्धिः	Ci. 37.125
अपरामलामित्याहुः स्त्रियः	Sh. 4.24
आरशब्देनात्र वृश्चिकलांगूलादिस्थितः कण्टको भण्यते	Ka. 3.5
उत्कटुकासनम् 'गुदापार्ष्णिसमायोगं प्राहुरुत्कटुकासनम्', उकडू इति लोके	Ni. 2.4
ऊरु 'जाड' इति लोके	Sh. 5.4
कटुकास्थि श्रोणिकाण्डास्थि 'मयूरास्थि' इति लोको ब्रूते	Su. 23.6
खालित्यं खल्वाटत्वं 'चान्दिलत्वं' इति लोके	Su. 35.29
गृध्रसी 'रंधिनी इति लोके	Ni. 1.74
गोधा 'गोसाप्' इति भाषा	Ci. 25.18

चिपिटिकावन्त; चर्मचेलीयुक्ता: व्रणे शुष्का सूक्ष्मश्वेता या उन्चटति त्वक् सा 'चर्मचेली' इति कथ्यते	Su. 23.19
जतुमणि: 'जदुल' इति लोकाश्रया तत्संज्ञा	Ni. 13.41
दारीर्मित विपादिकां, 'विश्रावाकु' इति लोके	Ni. 13.29
दारुणक पहा' इति लोके	Ni. 13.35
(अस्य) पक्ष्मकोपस्य 'उपपक्ष्ममाला' इति अनुक्ता द्वितीया संज्ञा, लोके 'परिवाल' इति वदन्ति	U. 3.30
पिच्चितं चिप्पटीभूतं 'चिर्मितं' इति लोके	Su. 45.112
मसूरिका एतासां 'शीतलिका' इति लोकाश्रया संज्ञा ।	Ni. 13.38
महानसं इति पाकस्थानं 'रसवती' इति लोके ।	Su. 46.476
लता प्रतानिनी 'वेलि' इति लोके ।	Su. 7.15
सूस्यूतम् 'सम्यक् सीवितम्' इति लोके	Su. 25.27
स्नायु: धनुर्ज्याबन्धनार्थं द्रव्यं 'नहारू' इति लोके	U. 51.52
हृल्लास: थूत्करणं 'थुकथुकी' इति लोके	Ci. 34.6

TABLE III

अभ्यज्य बालं चुपाटित्वा	चुपड़ कर	U. 27.18
अलक्तक: कर्पट:	कपड़ा	Su. 12.9
अवक्षुद्य कुट्टयित्वा	कूटकर	Su. 44.32
अवशातनं शटितत्वाद् गलनम्	सड़कर गलना	Ka. 4.37
अवसीदति बुडति	बुड़ना	Su. 29.59; Ni. 10.24 U. 40.17
अश्वस्य घोटकस्य	घोड़ा	Su. 27.14
अस्थि हड्डम्	हाड़	Su. 29.11; 35.16
आघ्राय शिंघित्वा	सूंघ कर	Su. 44.86
आप्लुतमिव वुडितमिव	बुड़ा-सा	Su. 30.19; 11.15
उद्ध्वस्तं पाटितं वस्त्रम्	फटा	Su. 29.8
उन्मत्तो वातल:	मातल	Sh. 2.25
उपानत् पादहिता	पनही	Su. 29.13
कण्डूप्राय: खर्जूबहुल:	खाज	Ni. 4.7
कपालं कर्परम्	खपड़ा	Su. 1.32; 37.31
कर्पूरं कुहणिका	कुहनी	Su. 35.12
क्षवथु: छिक्का	छींक	Su. 21.19

गण्डो गल्ल;	गाल	Su. 18.18; 15.9 Sh. 5.4
गात्रविश्लेषो विषटनं	बिखरना	Su. 12.16
वस्त्रेण गालयित्वा	गार कर	Su. 11.12
गुरु भारिकं	भारी	U. 25.7
गोफणिका कौपीनं कच्छोटक इति	काछा	Ci. 2.67
घटं गर्गरीम्	गगरी	Ka. 3.10
पिच्छिले चुम्पे मृत्स्नशब्दो बोद्धव्यः	चोंप (गोंद)	Ci. 15.9
सैन्धवतिलतैलाभ्यां चुप्पटितं आतुरम्	चुपड़ा	U. 51.48
सापिधाने सुष्ठु आवृते सझम्पने कलशे	झंपना	Ci. 25.29
शीताम्बुचुलुकैरासेचनात् त्रासनम्	चुल्लू	Sh. 10.43
दृतिः खल्ला	खाल	Ni. 7.23
निविशते लगतीत्यर्थः	लगना	Su. 13.20
निष्ठीवनं थुगथुगिका	थुकथुकी	U. 48.14
नीहारः कुहेडी	कुहरा	Su. 30.18
परिवर्त्तनं वामदक्षिणकट्योर्विलोटनम्	लोटना	Su. 19.11
पिपीलिकाश्चिटिकाः	चींटियां	Su. 1.30
पीडनं चम्पनं	चांपना	Ci. 15.3; 1.47
पूति शटितम्	सड़ा	Su. 31.22; 46.126, 477; U. 22.8
प्रमार्जनं प्रोञ्छनं	पोंछना	Su. 7.14. 17
प्रशातः शटनं	सड़ना	Ni. 10.6
प्रेंखेलनं हिन्दोलनम्	हिंडोला	Ni. 8.3
फलकं पट्टकं	पट्टा	Su. 36.17
बर्करी तरुणच्छागी	बकरी	Ci. 1.95
विल्वपेशिका बालविल्वगिरः	बिल्व गिरी	Ci. 5.7
भस्म रक्षा	राख	Su. 29.34
(अ) वेगिनं लहरी (वर्जितम्)	लहर	Ka. 3.44
शंकुः कीलकः	कील	Su. 36.17
फाष्ठीवनं कदेस्थूत्करणम्	थूकना	Su. 26.13
स्पृष्टं छुप्तम्	छुआ हुआ	Su. 46.448

Most of the complicated discussion was avoided by him so as not to create confusion for the students.[1] At the end of discussion he gave the gist in short and clear terms[2] but again he has advised the readers to apply their imagination and reasoning.[3]

5. *Brevity*

Alongwith clarity, Brevity was also an important point which he maintained althrough his commentary. He could not afford clarity at the cost of brevity and as such he left out so many things to avoid unnecessary bulk of the material.[4]

6. *Amplifications*

He has not only given the meaning of the sentence or words but also has provided instructions regarding Pharmaceutical preparation, age, vehicle, etc. which are not found in the text. He has done this either on the basis of other texts or his own experience.[5]

7. *Honesty*

Some textual versions he could know from the second hand source but he could not see himself. In those cases, he has clearly said that

[1]मया तु सुखबोधार्थं हेतुगण: पठित: S. U. 54.6.

केचित् पठन्ति, तच्च शिष्यबुद्धिव्याकुलहेतुत्वात् परित्यक्तम् S. U. 54.7.

अत्र निबन्धकारैर्बहूक्तं तच्च शिष्यबुद्धिव्याकुलहेतुत्वात् परिहृतम्
S. U. 39.294 also see S. U. 56.10, 58.28.

[2]इति पिण्डार्थ: S. Su. 6.8 also see Su. 5.33; Sh. 1.3, 2.3.

इति समुदायार्थ: S. U. 12.8-9 (U. 16.6, 18.27 etc.).

इति तात्पर्यार्थ: S. Ci. 39.24.

[3]अत्र हेतुसम्प्राप्त्यादिकं स्वयमप्यूह्य ज्ञेयम् S. U. 58.20-21 also see S. Sh. 8.18, 10,27; Ka. 7.11.

[4]कार्तिककुण्डस्तु अमुं पाठं बहुधा व्याकुलीकृत्य पठति, स तु ग्रन्थगौरवभयात् परित्यक्त: S. U. 59.14.

अस्माभिस्तु ग्रन्थबाहुल्यभयाद् विवरणं न कृतम् S. Su. 42.12.

तच्चास्माभिर्विस्तरभयान्न लिखितम् S. Su. 26.8.

अपरं च गयदास: पाचनं न पठति, जेज्जटस्तु लोमापहरणं न पठति, अपिच ताभ्यां परमत्यन्तं विवाद. कृत:, स च विस्तरभयान्न लिखित:
S. Ci. 1.8 also see Su. 1.32, 5.3, 33,4, 40.18; U. 18.57. 106, 39.272.

[5]धत्तूरकस्य सप्त पर्णानि ग्राह्याणि तन्त्रान्तरदर्शनात् S.Ka. 7.54.

एवं योगश्चातुर्थकज्वरघ्न:, समानतन्त्रोक्तत्वात् S.U. 39.213 also see S.U., 18.17, 32.4; U. 21.52, 39.58.

he could not mention this as it was not found or seen.[1]

Basis of Conclusion

What was the basis or criteria for arriving at a certain conclusion? As said earlier, it was the commentator himself who always relied upon his own faculty of Judgement but in support he utilized other sources as well. They may be categorised as follows :

1. Tantras

The Tantras or the compendiums for this purpose have been placed in two groups. (i) Samāna Tantra and (ii) Asamāna tantra or Tantrāntara.[2] Generally by Samāna Tantra Ḍalhaṇa takes the texts on śalya tantra while those dealing with other specialities like Śālākya etc. or other disciplines were taken as Tantrāntara.[3] The conclusion was supported by the similar view found in Samānatantra and Tantrāntara[4] and was opposed if opposite view was found in Samāna Tantra or Tantrāntara.[5] But this, of course, was again dependent on the independent judgement of the commentator. Hence sometimes he rejects the

[1]केचित् · · · · पठन्ति, स चाभावान्न लिखितः (इति डल्हणेनान्यग्रन्थदर्शनादुक्तम्) S.U. 42.76.
केचित् · · · · पठन्ति, स चादर्शनान्न लिखितः S.U. 22.6 also see 23.4. 39.229.
सूत्रे चादर्शनात् समग्रो न लिखितः S. Su. 15.21, 21.33; Ni. 2.24.
तच्चादृष्टत्वान्न लिखितम् · S.Su. 46.349.
स च मया न दृष्ट इति न दर्शितः S.U. 40.25.
स च वर्तमानपुस्तकेषु न दृश्यते, अतो न लिखितः S.U. 15.30, 39.201 also see Ka. 8.24.

[2]These were also known as 'Swatantra' and 'Paratantra' respectively
(स्वतंत्रपरतन्त्रयोः समानासमानतन्त्रयोः Su. 14.15.)
The Term 'Āgama' includes both Swatantra and Paratantra—
(आगमाच्चेति स्वतन्त्रात् परतन्त्राच्चेति: S.U. 61.19.)

[3]स्वतन्त्रे शल्यतंत्रे ,परतन्त्रे शालाक्यतन्त्रे सांख्ये च: S.Sh. 1.22.
Ḍalhaṇa mentions 'Aupadhenava etc' as samāna tantra S.Su. 4.9.
Gayadāsa takes by Samāna tantra the texts on Śalya tantra other than the Suśruta Saṃhitā (समानतंत्रेषु भोजादिषु: S.Ni. 16.3.)
which is probably, in his view, 'Swatantra. Thus he makes distinction between Swatantra and Samānatantra.
In a certain case where there is difference of opinion between two authorities, he accepts both (तदत्र द्वयमपि प्रमाणम् S.Ci. 31.11).

[4]केचित् पूर्वरूपं न पठन्ति युक्तं च पठितुं समानतन्त्रपठितत्वात् S.U. 49.8.
यद्यपि मुखवैरस्यं वातलिंगं तथापि पित्तादपि वैरस्यं ज्ञेयं तन्त्रान्तरोक्तत्वात् । S.U. 39.186.

[5]समानतन्त्रेष्वपाठात् सा न पठनीया S.Ni. 6.14-15 also see U. 45.33, 51.18, 54.33, 64.21-31 etc.

views of Tantrāntara.[1] He despises the physicians who had no knowledge of Śāstras.[2]

2. Nibandhas

Ḍalhaṇa has used the word 'Nibandha' for commentary because it decides and fixes the meaning and purpose of the passage.[3] Accordingly, he has named his commentary as 'Nibandha-Saṅgraha' (Collection of commentaries). He also calls himself as 'Sarvanibandhopajivi' (Taking help from all the commentaries).[4]

He was guided mostly by commentaries even in comparison to texts and did not accept any view if it was disfavoured by the majority of or all the commentators.[5]

3. Vṛddha

Ḍalhaṇa had high respects for the tradition. Hence in a number of cases he has taken decision on the basis of the tradition or instructions of Vṛddhas or Vṛddha Vaidyas[6] (Old physicians).

4. Gurūpadeśa

In some cases, he was guided solely by the precepts of his teacher

[1] एतेन युगपदेव · · · · तन्त्रान्तरीयं वचो निरस्तम् S.Su. 14.10.

[2] तेषां सम्यक् शास्त्रावबोधो नास्ति पिप्पल्यादीनां ज्वरे पठितत्वात् । S.U. 39.209

[3] निश्चित्य बध्नातीति निबन्ध : S.Ni. 9-30.

Somewhere Ḍalhaṇa has used 'टीकाकारैः' in place of 'निबन्धकारैः' which shows the synonymy of Tikā and Nibandha (S. Sh. 9.50-54)

[4] यद्यपि कैश्चिन्निबन्धकारैरेष पाठो न पठितस्तथापि सर्वनिबन्धोपजीविना मया पंजिकाकारपठितत्वात् पठितः । S.U. 39.140.

[5] इति प्रतिपुस्तकेषु पाको दृश्यते, स च न पठनीयः, जेज्जटादिभिः निबन्धकारैः; सर्वैरपि परिहृतत्वात् । S.Ci. 39.11 also see S.Su. 20.13, 24.5 etc.

[6] ईषत्तैलभृष्टानि · · · · त्रिवृतो रेचनीयतास्फोटनार्थं वृद्धपारपंर्यस्मरणात् S.U. 52.39.

तन्त्रान्तरे तैलाभ्यंग उक्तस्तथाप्यत्र वृद्धवैद्यसंप्रदायाद् घृताभ्यंगः कार्यः S.U. 55.32.

वृद्धवैद्यव्यवहारात् कानिचिद् द्रव्यादि आर्द्राण्यपि न द्विगुणानिग्राह्याणि S.Ci. 31.7, also see S.U. 55.46.

यद्यपि वमने उष्णस्य मधुनो विरोधो नोक्तः तथापि वृद्धा न प्रयुञ्जते वमनस्याधोगतिभयात् S.Su. 45.146.

यद्यप्यय व्याधिः शालाक्योऽपि पठ्यते, तथापि अत्रापि पठनीयः वृद्धसंमतत्वात् S.Ni. 1.83.

केचित् मन्यन्ते, तन्ने, वृद्धानामसंमतत्वात् S.U. 58.44-45.

तादृशश्च पाठो न वृद्धचित्ताह्लादकरः S.U. 58.13.

अत्र केचिद् वृद्धाः पठन्ति S.Su. 38.81 also see 29.52.

whom he has mentioned as Guru or Acāryāh.[1]

5. Pratyakṣa-dṛṣṭa

Sometimes he rejected a view when it did not tally with the day to day experience.[2] Ḍalhaṇa was a practical man and as such has emphasised on practical training and observations.[3] He has termed such qualified physicians as Bhiṣak[4] and Paṇḍita.[5]

6. Experience

Although he did not mention it clearly he has added valuable instructions in the commentary particularly regarding preparations of medicines, dosage, Anupāna etc. and their use in disorders according to preponderance of doṣas.[6] Ḍalhaṇa was an eminent physician and as such it was but natural for him to add informations based on his personal experience. This may be seen also in the context of Ariṣṭa Lakṣaṇas[7] (Signs indicating death).

7. Prevalence

Some point has been agreed to by Ḍalhaṇa if it is held by majority of Vaidyas,[8] and is commonly found in texts as well as traditional practice.[9]

[1] यद्यपि एतद्योगद्वयमनार्षं तथापि सिद्धतमत्वेनास्मद्गुरुसंमतत्वादस्माभिः पठितम् S.U. 44.24.
यद्यपि निबन्धकारैरयमध्यायो व्यस्तपाठेन पठितस्तथापि मया मद्गुरुणा येन क्रमेणोप-दिष्टस्तथाऽयं पठितो व्याख्यातश्च । S.U. 40.182 also see S.U. 45.46, U. 39.324.
स त्वाचार्यैरनार्षीकृतः, तस्मान्न पठनीयः S.Su. 16.26.
तन्न पठितव्यं, विवेककर्तृभिरुपाध्यायैरव्याख्यातत्वात् S.Ci. 4.29. also see S.Su. 15.4(2), 15.7, 16.19; Ci. 1.30.

[2] एतत्तु न युक्तं, सर्वतन्त्राप्रसिद्धेः, प्रत्यक्षविरोधाच्च S.Ni. 6.3 also see S.Ci. 11.3.

[3] किराततिक्तकादीनां तिक्तानामपि मधुराणि तैलानि प्रत्यक्षदृष्टत्वात् । S.Su. 45.120.
इति प्रसिद्धः कर्ममार्गः । S.Su. 13.23.
धीमान् बुद्धिमान् ऊहापोहयोग्यो दृष्टकर्मेत्यर्थः । वैद्यः यः सम्यगायुर्वेदविद्या वेत्ति । S.Ci. 18.25.
अज्ञाः अदृष्टकर्माणः S.Su. 14.30.

[4] भिषक् सुशिक्षितो वैद्यः S.Ci. ?.5.

[5] राज्ञामेवेदं तैलं पण्डितैर्विधातव्यम् S.Ci. 3.66.

[6] See II, ch. V.

[7] एतदरिष्टं वर्षाविधिः एतदरिष्टं मासिकं…एतदरिष्टं त्रिमासिकम् S.Su. 30.10-14.

[8] अयं पाठो निबन्धेषु न दृश्यते, अस्माभिस्तु बहुवैद्यपठितत्वात् पठितः S.Su. 45.109. also see S.Ni. 1.73.

[9] तत्र न शास्त्रलोकप्रसिद्धिरिति गयी S.Ci. 1.95.
लोकशास्त्रयोश्चालनिकायां शतपोनकशब्दस्याप्रसिद्धत्वात् S.Ni. 4.5.
इत्येष शास्त्रवृद्धव्यवहारः S.Ci. 2.44.
स चात्यर्थमप्रसिद्ध. इति न लिखितः S.Su. 6.18.

INCONSISTENCIES

Evaluation of Ḍalhaṇa as a commentator will remain incomplete and one-sided if his inconsistencies and failures are not taken notice of. Some of the inconsistencies are discussed here as samples.

1. In cases where the mechanism is obscure Suśruta has used the word 'Adṛṣṭahetukena' which only means that Hetu (Mechanism) is not Dṛṣṭa (Known). Ḍalhaṇa instead of exposing this idea has interpreted 'Adṛṣṭa' as 'Prāktana Karma'[1] (Previous action) and as such has not succeeded in his task.

2. The word 'Aśwāpāna' has been interpreted as 'Vaḍavāyoni.'[2] (Mare's Vagina) which does not seem to be correct. The word 'Apāna' in Koṣas mean 'anus'[3] and not vagina. The word 'Pāna' also nowhere means vagina. In fact, it should mean 'Aśva+āpāna' (Drinking place for the horses).

3. In Āyurveda, Ṛtus (Seasons) have been grouped into two Saumya and Āgneya which are known as Visarga and Ādāna respectively. In the first group come Varṣā, Śarad and Hemanta while in the second one Śiśira, Vasanta and Grīṣma are included.[4] But departing from this general concept Ḍalhaṇa has interpreted as follows:

Saumya—Varṣā, Hemanta and Śiśira.
Āgneya—Śarad, Vasant and Grīṣma.[5]

Perhaps this grouping has been done by him on the basis of the intensity of the sunrays but still this may be taken as a departure from the general agreement.

4. In the context of Drug action, the term 'Adhikaraṇa' has been interpreted as 'Puruṣa'[6] who is the patient himself and is recipient of the drug. But this interpretation does not clarify the relevant idea because this adhikaraṇa will remain the same for every drug while the author means that like in action drugs have variation in Adhikaraṇa as well. In fact, here Adhikaraṇa means Locus of action[7] in parallel to Adhiṣṭhāna (Seat) of disorder. It may be said that the terms 'Adhikaraṇa' and 'Adhiṣṭhāna' mean the same thing in parlance of pharmacology and Pathology respectively.

[1]S.Su. 21.10.
[2]S.Su. 23.12.
[3]Amara. 2.6.73.
[4]S.Su. 6.7; C.Su. 6.4.
[5]सौम्येषु वर्षाहेमन्तशिशिरेषु, आग्नेयेषु शरद्वसन्तग्रीष्मेषु S.Su. 36.5.
[6]S.Su. 41.5.
[7]Cakrapani has interpreted correctly see C.Su. 26.13

5. In Pharmacy, generally Madhu (Honey) is not heated or cooked. In Modakas, Avaḷehas etc. the preparation is made with sugar and Honey is added after the product is cooled down. It is surprising how Ḍalhaṇa has recommended for preparing Gutikas with cooked honey.[1]

6. Explaining 'Yavāsaśarkarā' Ḍalhaṇa says that it is prepared by making decoction of Yavāsa and then solidifying it.[2] In fact, this sugar is obtained as natural secretion on the plant which is solidified in the cool night. In the morning the accumulated sugar is scraped and collected. This process succeeds well in middle east countries where variation of temperature in day and night is too high. The intense heat accelerates secretion and the extreme cold helps solidification.

7. In a formulation of Trivṛt, the word, 'Bījāḍhya' has been interpreted wrongly as 'fully mature' taking it as adjective of Pathyā etc.[3] But, in fact, 'Bījāḍhya' here is Bījapura which is confirmed by the source verse of the Caraka Saṃhitā where Mātuluṅga has been used.[4]

8. In the context of Aśmarī-cikitsā, the word 'Sahaiḍakākhya'[5] has been interpreted as 'with edakākhyā' which does not seem to be proper, because in that case the author would have put the verse as सहैडकाख्यया पेयौ शोभाञ्जनकमार्कवौ 'the term 'Eḍakākhya' is also not clarified. In fact, this should be taken as two separate drugs 'Sahā' and 'Eḍakākhya'. This dual will be in consonance with the other dual 'Sobhañjana and Mārkava'.

9. The word 'Aprātarāśaḥ' has been interpreted as 'not taking meals in the morning (taking only in evening[6]).' But actually this means on 'empty stomach' (before breakfast). The medicine has to be taken on empty stomach.

10. The part of the verse dealing with Anulepana[7] (Paste after bath) has been interpreted in different way. Ḍalhaṇa says that Anulepana also is contraindicated for the persons who have not to take bath. In other words, Anulepana should always be preceded by bath. But this does not seem to convey the proper idea contained in the verse.

[1]सितामाक्षिके पक्त्वा गुटिकाः कार्याः S.Su. 44.23 also see Su. 45.141.

[2]यवासक्वाथपाकघनीभावाच्छर्करा कृता यवासशर्करा S.Su. 45.167.

[3]बीजाढ्यान् सुपक्वान् पथ्यादीत् S.Su. 44.20.

[4]C.Ka. 7.30.

[5]सहैडकाख्यौ पेयौ वा शोभांजनकमार्कवौ S.Ci. 7.24.

[6]अप्रातराशः सायमेव भुञ्जानः S.Ci. 10.9.

[7]स्नानं येषां निषिद्ध तु तेषामप्यनुलेपनम् S.Ci. 24.64.

In fact, it means that the persons for whom bath is contraindicated should also use Anulepana. The word 'Api' coming after 'Teṣām' is significant, the word 'Vihitam' (indicated) after 'Anulepana' being understood. According to Ḍalhaṇa's idea the verse should have been as 'स्नानं येषां निषिद्धं तु तेषां नाप्यनुलेपनम् ।'

11. Though the symptoms of poisoning are mentioned by Suśruta in a general way, Ḍalhaṇa has grouped them into two—(1) Symptoms of dead (2) Symptoms of Dying. All the symptoms have been kept in the first group except one (Vivarṇa) which is alone in the second group.[1] It is not known on what basis such type of categorisation has been done because the author has not made the least indication for that in the text. As regards the word 'Vivarṇa' it may mean 'Vikṛta Varṇa' (abnormal complexion, cyanosis etc.) which is very common in cases of poisoning instead of 'Vigata Varṇa' (devoid of complexion, pallor of death).

12. In the treatment of Pittopahata dṛṣṭi, 'Rasa' has been interpreted as 'Jātīpatrarasa'[2] but this does not seem to be correct because in the other half the liquid vehicle 'Goṣakṛdrasa' is already there. Here 'Rasa' may mean 'Bola'.

13. In the context of Atisāra, the word 'Doṣa' has been interpreted as 'Purīṣa'[3] but when there is saktaviḍ[4] (constipated) to say it as 'Purīṣabahula' (Having excess of stool) becomes contradictory. Hence here the word 'Doṣa' should be interpreted as 'vikṛti,' 'Āma' or 'Upadrava,' more appropriately the second one for which purgation is advisable.

14. In Ayurvedic treatises, Raktagulma is mentioned as a disease found particularly in females. Suśruta has also the same view[5] but the original statement has been interpreted by Ḍalhaṇa incorrectly in which he says that Raktagulma caused by Dhātu rakta can be produced in both males and females though that caused by Ārtavarakta is found only in females.[6]

15. 'Palāśa and Dhanwana' are well-known plants[7] but Ḍalhaṇa

[1] विवर्ण इति मृतस्य लक्षणम् S.Ka. 3.36.

[2] रस इति जातीपत्ररसः S.U. 17.12.

[3] दोषशब्दोऽत्र पुरीषवचनः S.U. 40.130.

[4] सक्तविड् दोषबहुलं दीप्ताग्निर्योऽतिसार्यते ibid.

[5] पुरुषाणां तथा स्त्रीणां ज्ञेयो रक्तेन चापरः S.U. 42.8.

[6] रक्तेन आर्त्तवरक्तेन, चकारात् धातुरक्तेनापि गुल्मो जायते पुं सच सां स्त्रीणां च भवति । ibid.

[7] पालाशं धान्वनं वापि पिबेद् यूषं सशर्करम् । S.U. 42.107.

has interpreted them as denoting flesh of animals[1] which does not seem to be correct.

16. The word 'Niryāsa' has been interpreted as 'Swarasa'[2] but Swarasa is, in fact, juice while Niryāsa is latex or other secretions in which Hiṅgu and Lākṣā come.[3] Hiṅgu and Lākṣā can't be accepted as swarasa. The example of swarasa are already given by Suśruta as Koṣātakī, Karavellaka[4] etc. This reflects on the meaning of the word 'Swarasa' which can't be applied to Hiṅgu and Lākṣā.

17. The word 'Ākṣepaṇa' has been interpreted wrongly as 'Atisayena kampanam'[5] (excessive trembling). In fact, Ākṣepaṇa is convulsion and not trembling.

18. The word 'Jāṭharya' may be interpreted as 'Udaravikāra' instead of Sthaulya.[6]

19. The Verb root 'Ṣuñ abhiṣave' denotes the process of fermentation. Hence the word 'Abhiṣūṇuyāt' should not have been interpreted as 'Pīḍayet[7] (may be pressed for juice?).

20. The word 'Pūti' has been interpreted as 'Pūya'[8] (Pus) whereas it should be 'Durgandhi' (foetid).

21. 'Udgiraṇa' means 'eructations' rather than 'Chhardi' (Vomiting) as interpreted by Ḍalhaṇa.[9] Vomiting is a symptom of Pānavibhrama[10] and not of Pānājirṇa.

TEXTUAL VERSIONS

It appears from the Ḍalhaṇa's commentary that there were different versions of the text of the Suśruta-Saṃhitā prevalent in different traditions. Commentators belonging to different traditions have held up their respective traditional versions and have presented their commentary on that basis. Jejjaṭa, Gayadāsa, Kārttikakuṇḍa etc. had their own traditional versions. Sometimes, Ḍalhaṇa has mentioned a

[1]पालाशं यूषं मांसादमांसरसमित्यर्थः धान्वनं जांगलमांसरसम् । ibid.

[2]निर्यासौ स्वरसौ S.Su. 39.6.

[3]हिंगुलाक्षे निर्यासौ ibid.

[4]S.Su. 39.5.

[5]आक्षेपणमतिशयेन कम्पनम् S.Su. 42.10.

[6]जाठर्यं स्थौल्यम् S.Ci. 12.11.

[7]अभिषुणुयात् पीडयेत् S.Ci. 229.13.

[8]S.U. 20.16.

[9]उद्गिरणं छर्दिः S.U. 47.20.

[10]S.U. 47 21-22.

number of versions[1] of the same text.

Apart from the academic traditions, there may be regional basis also as we see Kāśmira recension of the Caraka Saṃhitā. Similarly the Suśruta Saṃhitā might also have recensions according to regional factor.

While presenting his interpretation, Ḍalhaṇa has discussed these various textual versions exposing their traditional controversy. For doing so, Ḍalhaṇa had to go through all these texts and study the textual versions critically. The great labour involved in such a gigantic task can be imagined well.

As regards textual version, Ḍalhaṇa too had his own tradition which he did not mention explicitly but on going through his commentary minutely this can be detected.[2] Some of the samples have been given here (Table IV).

In deciding the version, Ḍalhaṇa has not followed blindly any previous commentator, but has always used his discretion. Sometimes, he follows Gayadāsa or Jejjata or rejects both but sometimes he takes decision based on the versions of majority of commentators or old tradition.

Applied utility was always in his mind.[3]

Looking to this situation, the reader has to be very cautious in going through the present text and has to use his critical acumen in deciding the version as Ḍalhaṇa has done. Even then it would be difficult for anybody to claim that his version represents sincerely the original version of Suśruta.

Ḍalhaṇa mentions Gayadāsa as having special position among the scholars presenting the correct version of the text[4] which shows that regarding textual versions he had particular leaning towards Gayadāsa.

[1]S.U. 39.42

[2]Sivadasa Sen has mentioned a number of Ḍalhaṇa's Version. (See Cakradatta, Tṛṣṇa, 2,3,7,10 etc.) In the last reference, he has opposed Ḍalhaṇa.

[3]अयं प्रयोगो न सौश्रुत इति जेज्जटः, गयदासेन व्याख्यातत्वान्मयापि व्याख्यातः S.Ci. 9.69.

अमुं पाठं पञ्जिकाकारो न पठति, जेज्जटपठितत्वादस्माभिरपि पठितः । S.U. 2.4.

अस्माभिस्तु सर्वमतानुसारिभिः जेज्जटाभिप्रायेण पठितः । S.U. 42.76.

बहुभिस्तु जेज्जटादिभिः परिहृत एव S.Su. 13.4.

इदं च···केचित् पठन्ति न तु निबन्धकारा इति, सूपयोगित्वान् मयापि लिखितम् S. 12.28.

पञ्जिकाकारगयदासेन तु विशिष्ठपाठशुद्धिकारेण S.Su. 29.44.

निर्णीतपाठव्याख्यातृभिःश्रीगयदासप्रभृतिभिः S. 19.37.

TABLE IV

Ḍalhaṇa's Version of the Suśruta Saṃhitā

Existing version	*Ḍalhaṇa's version*	*Reference*
भूमौ पतति स्रस्तमुष्क;	भूमौ पतति, स्रस्तमुष्कः	Su. 32/4
सौम्या आग्नेयाश्च	सौम्याश्च आग्नेयाश्च	Su. 42/7
गुटिकाः प्रयोज्याः	वटकाः प्रयोज्याः	Su. 44/11
मोदकाः	गुटिकाः	Su. 44/23
संतर्पणं क्षौद्रं	सतर्पणं क्षौद्रम्	Su. 44/51
गुडेनोत्कारिका	गुडे चोत्कारिका	Su. 44/82
यथादितस्ते गुणतः प्रधाना	यथादितस्ते तु गुणैः प्रधानाः	Su. 46/46
अम्लोष्णं लघु संग्राहि स्निग्धं	अम्लोष्णं लघु संग्राहि स्निग्धं	
पित्ताग्निवर्धनम्	शीतफलं मतम्	Su. 46/167
दोषनाशनः	दोषशमनः	Su. 46/361
संयुक्तं शोधनैर्गणैः	युक्तं संशोधनैर्गणैः	Ci. 38/118
तथाम्बुजम्	तथाम्बुजः	Ka. 4/26
कुसुमं तृणमूल्याश्च	कुसुमं तृणशून्यायाः	Ka. 6/21
परिषेकान् प्रदेहांश्च	परिषेकावगाहांश्च	U. 39/156
सुवर्णमणिसंयुतम्	सुवर्णमणिभिर्युतम्	U. 39/234
सुमनश्चम्पकाशोक	सुमना चम्पकाशोक	U. 39/236
प्रलिम्पेच्चन्दनादिभिः	प्रलिम्पेच्चन्दनादिना	U. 39/290
लोध्राम्बष्ठा	रोध्राम्बष्ठा	U. 40/72
पाठानिकुम्भ	पाठानिकुम्भा	U. 42/49
मधुरैः सघृतैः	मधुरैः संस्कृतैः	U. 43/16
हरीतकीचूर्णयुतैः प्रयोगैः	हरीतकीचूर्णमयः प्रयोगैः	U. 44/14
शालादिकं चाप्यथ	शालादिकस्याप्यथ	U. 44/27
कन्थकपञ्चमूली	कण्टकपञ्चमूली	U. 48/21
पद्ममोच	पद्ममोचा	U. 48/23
गजाह्वपिप्पलीमूल	गजाह्वा पिप्पलामूल	U. 60/40
शिग्रुकट्वंगकिण्वाहि	शिग्रुकटवंग किणिही	U. 61/23

He has also mentioned of a South Indian tradition which was not popular in north.[1]

Regarding Suśruta, it seems that there were two distinct traditions —One the followers of Vṛddha suśruta and the other those following Suśruta.[2]

Ḍalhaṇa has bitterly criticised some of the versions as 'Pramāda pāṭha'.[3]

Some of the textual versions accepted and commented upon by Ḍalhaṇa does not seem to be correct. For example, 'तिनिसैन्धवम्'[4] would be more acceptable and intelligible in the form of 'तिनिशं धवम्' which is perhaps the original and correct text.

Some of the versions seem to be doubtful at first instance though it is not possible to propose alternative versions such as:

1. यावकांस्तावकान्[5]	(S. Ci. 28.19)
2. सजीरकाण्यार्द्रकश्शृंगवेरं[6]	(S. U. 47.80)
3. गुह्यानागतविज्ञान	(S. U. 60.4)
4. कुलीरक्षौद्रमण्डूकी	(S. U. 21.45)
5. स्वरसंभृङ्ग वृक्षाणां	(S. U. 35.4)
6. पिबेद् यूषं सहार्जकम्	(S. U. 42.111)

IV. AUTHORS AND WORKS QUOTED BY ḌALHAṆA

The following authors have been quoted by Ḍalhaṇa in his commentary. As the date of Ḍalhaṇa is 12th cent. AD. They all belong to the earlier period:

[1]दक्षिणात्यास्तु ' पठन्ति, सो ऽप्यत्राप्रसिद्धेरनार्षः S.Su. 16.32.

[2]वृद्धसुश्रुताध्यायिनः S.Ci. 37.7, 38.93 also see Ci. 31.8.

सुश्रुताध्यायिनः S.Su. 15.28, 30; U. 25.4.

[3]स तु प्रमादपाठः S.Su. 25.30, 27.9.

तच्च प्रमादव्याख्यानम् S.U. 39.217.

तच्च प्रमादजत्वान्नादेयम् S.Su. 46.69.

[4]S.Ci. 16.43.

[5]Ḍalhaṇa interprets तावकान् as तवकभवान् which is still unintelligible.

[6]May be सजीरकाम्रार्द्रकश्शृंगवेरं ।

SAṂHITĀS

Agniveśa (S.Su. 38.5; U.1.6, 39.7)

Agniveśa is the well known author of the Agniveśa Tantra, the original form of the present Caraka Saṃhitā. He was the topmost among the six disciples of Ātreya. His date is about 1000 BC.[1]

Ātreya (S.U. 41.5)

Explaining 'Kecit', Ḍalhaṇa says 'Ātreya etc.' by which he means other authors of the Kāyacikitsā school.

Ātreya was the teacher of Agniveśa and as such he is contemporary to Agniveśa (1000 BC).

Alambāyana (S.Ka. 7.7., 8.24, 84)

He is quoted in the context of Agadatantra which shows his specialised work on this branch of medicine. He is not seen as referred to by the later commentators. Perhaps after Ḍalhaṇa's period it became extinct.

Uśanas (S.Ka. 1.78)

Ḍalhaṇa has quoted the character of the miraculous anti-poison herb 'Ajaruhā' from the work of Uśanas. He seems to be an expert of Agadatantra. He is also quoted in Arthaśāstra. Hence he dates back to earlier than Kauṭilya (4th cent. BC—3rd cent. AD).

Aupadhenava (S.Su. 1. 3; U. 39.7, 4.9)

Aupadhenava or Upadhenu was one of the colleagues of Suśruta. Ḍalhaṇa says its work as Samāna tantra. He is contemporary of Suśruta. (See Suśruta). He was regarded as author of one of the four major Saṃhitās of Śalya Tantra.

Aurabhra (S.U. 39.7)

This was one of the four major Saṃhitās on Śalya Tantra.

Karavira (S. Su. 4.9)

Karavīra or Karavīrya has been mentioned as author of one of the three major Saṃhitās on Śalya Tantra.[2] Niscalakara has also quoted him. He has been quoted as Karavīrācārya by Vijayarakṣita (Mādhava, Atisāra, 19). He was one of the Junior colleagues of Suśruta.

[1]P.V. Sharma, *Caraka-Cintana*, Chowkhamba, Varanasi, 1970.

[2]शेषाणां करवीरगोपुररक्षितप्रभृतिप्रणीतशल्यतन्त्राणाम् ।

Karāla (S.U. 1.5, 7.46)

Karāla is mentioned as one of the authors on Śālākya Tantra.[1]

Kāṅkāyana (S.Su. 1.3)

Ḍalhaṇa has mentioned him as one of the four names added to the list of disciples of Dhanwantari.[2] He seems to be a surgeon and as such different from Kāṅkāyana Bāhlīk bhiṣak of the Caraka Saṃhitā.

Kāśyapa (S.Su. 12.4; Sh. 2.40; U. 27.5)

These quotations relate to Agadatantra, Śārira and Bhūtavidyā respectively which indicate that the work of Kāśyapa was of the nature of a Saṃhitā. However, it seems to be different from the present Kāśyapa Saṃhitā because these quotations are not found in the same.

Kumāratantra (S.Sh. 3.30)

This is only once quoted without the author's name.

Kṛṣṇātreya (S.Ci. 40.53)

The view of Kṛṣṇātreya is quoted with regard to administration of Nasya and Dhūmapāna according to age.[3]

Kṣārapāṇi (S.Ci. 37.101; U. 16, 7, 42 etc.)

He is a well-known author being one of the six disciples of Ātreya.

Gārgya (S.Su. 1.3)

He has been mentioned by Ḍalhaṇa as one of the additional four names among the disciples of Dhanwantari. He has not been quoted which shows that perhaps his text was not popular at that time.

Gālava (S.Su. 1.3)

Ḍalhaṇa has mentioned him as one of the four additional disciples of Dhanwantari. He has not been quoted.

Gopurarakṣita (S.Su. 1.3., 4.9)

Ḍalhaṇa takes the name as one but some authors take it as two

[1]निमिप्रणीताः षट्सप्ततिर्नेत्ररोगाः, न करालभद्रशौनकादिप्रणीताः ।

[2]प्र भृतिग्रहान्निमिकाङ्कायनगार्ग्यगालवाः ।

[3]For details see my *Ayurveda Kā Itihāsa*, p. 79.

'Gopura' and 'Rakṣita'.[1] Candraṭa seems to be a follower of the latter group because he quotes 'Gopura' in his commentary on his father's work. Sivadāsa Sen quotes Gopurarakṣita.

Cakṣuṣyeṇa (S.Ci. 33.7, 40.7)

Cakṣuṣyeṇa or Cakṣuṣya seems to be an author on kāyacikitsā. The above quotations relate to dosage of Kwātha and Dhūmapāna respectively. He has also been quoted by Cakrapāṇi, Vijayarakṣita and Niścalakara.

Caraka (S.Su. 15.21; U. 66.6 etc.)

Caraka or Carakācārya has been quoted several times by Ḍalhaṇa, sometimes by name or sometimes by 'Anye' or 'Apare.' He has also been quoted as 'Muni.'[2]

Jamadagni (S.Ci. 11.11)

Ḍalhaṇa has quoted Jamadagni once in relation to some Military activity. Thus it seems to be a work on Military Science.[3]

Jatūkarṇa (S.U. 1.6, 39.7)

Jatūkarṇa was one of the disciples of Ātreya. He is said as expert in Kāyacikitsā.

Jīvaka[4] (S.U. 1.5)

Jīvaka has been mentioned alongwith Parvataka and Bandhaka in relation to children's disorders. He seems to be a pediatrician.

Dṛḍhabala (S.Ci. 37.117, 40.21 etc.)

Dṛḍhabala is the well-known redactor of the Caraka Saṃhitā belonging to the Gupta period.

Nāgārjuna (S.Su. 1.1.2; Sh. 4.80; Ka. 7. 11)

Nāgārjuna has been mentioned as redactor of the Suśruta Saṃhitā.[5] The second quotation is from Nāgārjuna's Rasavaiśeṣika Sūtra (1.31).

[1]अन्ये तु गोपुररक्षितौ इति नामद्वयं मन्यन्ते । S.Su. 1.3.

[2]तया च मुनि: S.Su. 21.6 etc.

[3]जमदग्निराह-सर्वदिग्भागभागेषु हस्त्यश्वरथपत्तिषु ।
शस्त्रास्त्रैर्यस्तु संयोग: सा चर्येति प्रकीर्त्यते ।

[4]The other textual version is 'Yācaka'.

[5]प्रतिसंस्कर्त्तापीह नागार्जुन एव । S.Su. 1.1-2.

The third one relates to Agada Tantra. Nāgārjuna is also quoted by Candraṭa. It is not improbable that these three Nāgārjunas may be quite different from one another. The redactor Nāgārjuna may be the earliest one. The author of Rasavaiśeṣika Sūtra known as Bhadanta Nāgārjuna may be placed in 10th cent. AD. He may be the person referred to by Al-beruni (11th cent. AD). The Saṃhitākāra Nāgārjuna may be earlier than 10th cent. AD as he is quoted by Candraṭa (10th cent. AD).

Nimi (S.Su. 1.3; S.Ci. 40.4; U. 1.5, 25.11-12)

The word 'Videhādhipa' has been interpreted as Nimi, which shows that Nimi was famous as king of Videha. He was expert in Śālākya Tantra. Ḍalhaṇa mentions him as a disciple of Dhanwantari.[1]

Parāśara (S.Ci. 38.3-6, 106-111; U. 1.6, 39.7)

Parāśara was one of the six disciples of Ātreya. Both the quotations relate to Bastikarma. It may be that he had specialised in Pañcakarma.

Pārvataka (S.U. 1.5)

Ḍalhaṇa has mentioned him as one of the experts in Children's diseases alongwith other two experts Jīvaka and Bandhaka.[2] The name suggests that he belonged to hilly region.

Puṣkalāvata (S.Su. 4.9)

This is one of the major four Saṃhitās of Śalya Tantra. Cakrapāṇi (C.Ci. 20.22) has quoted definition of Saṃśamana from Puṣkalāvata.

Bandhaka (S.U. 1.5)

Ḍalhaṇa has mentioned him as one of the experts in pediatrics alongwith Jīvaka and Parvataka.

Bhadraśaunaka (S.Su. 12.4; U. 1.5)

In the second quotation he has been mentioned alongwith experts in Śālakya such as Nimi and Karāla.[3] Hence there is no doubt that he was a specialist in Śālākya Tantra. Jejjaṭa has quoted Śaunaka. It

[1] "सप्त दोषतः, सप्त गुणतः" (रसवैशेषिकसूत्र अ. 1, सू. 31) इति नागार्जुनाचार्योक्तत्वात् ।
S.Sh. 4.80.

[2] पर्वतकजीवकबन्धकप्रभृतिभिः ।

[3] निमिप्रणीता···न करालभद्रशौनकादिप्रणीताः ।

is difficult to say that Śaunaka and Bhadraśaunaka are one or different persons.

Bhāluki (S.Su. 13.8; Ci. 37.113; U. 39.45, 66)

The quotations relate to Śalya, Basti and Sannipāta jwara. Bhāluki Saṃhitā seems to be a Saṃhitā like Suśruta Saṃhitā dealing mainly with Śalya Tantra alongwith other allied disorders. Bhāluki has been quoted by Jejjaṭa, Gayadāsa and Cakrapāṇi as well. Bhāluki has been mentioned as an expert in Śalyatantra alongwith Bhoja and Puṣkalāvata.[1]

Bheḍa (S.Su. 33.19; U. 1.6, 37.7)

Bheḍa is one of the six disciples of Ātreya. Bheḍa Saṃhitā is available nowadays.

Bhoja (S.Su. 1, 3, 2.10, 8.3, 19.32; Ni. 6.18, Sh. 3.12, 5. 20 etc.)

Bhoja has been placed parallel to Suśruta etc. by Ḍalhaṇa. He was an expert in Śalya Tantra (See Bhāluki). Gayadāsa has quoted Bhoja and Bhāluki (S. Ni. 5.17) and has followed Bhoja[2] (S. Sh. 6.24) Jejjaṭa also quotes Bhoja with Bhāluki.

Laghu Vāgbhaṭa (S.Ci. 14.8, 24.120 etc.)

In the second quotation this word has been used in contrast with 'Vṛddha Vāgbhaṭa.[3] (see Vāgbhaṭa).

Vāgbhaṭa (S.Sh. 5.8, 8.17; U. 41.5 etc.)

Vāgbhaṭa and Laghu Vāgbhaṭa denote the same person because both are used in contrast to Vṛddha Vāgbhaṭa. He is the famous author of the Aṣṭāṅga Hṛdaya, the last work included under Bṛhattrayī.[4]

Videha (S.Sh. 3.12; Ci. 38.11-13, 40.29, 30, 36, 40, 53; U. 7.40, 17.5, 19.3, 21.53, 25.4 etc.)

Videha seems to be an expert in Śālākya Tantra. Scholars take Videha and Nimi as one. There is also a Vṛddha Videha quoted by Niścalakara which may be the earlier form of Videha Saṃhitā.

[1] भोजभालुकिपुष्कलावतप्रभृतीनां शल्यतन्त्रविदां मतेन S.U. 39.66.

[2] भोजदर्शनाद् गयदासोऽपि ... व्याख्यानयति ।

[3] यथाह वृद्धवाग्भटः ... लघुवाग्भटोऽपि ।

[4] For details see my *Vāgbhaṭa-Vivecana*, Chowkhamba, Varanasi, 1968.

Viśwāmitra (S.Ni. 5.17. Sh. 10.70; U. 58.49)

From the quotations, Viśwāmitra seems to be the author of a treatise on Kāyacikitsā.

Vṛddha Kāśyapa (S.Sh. 10.57; U. 58.47)

The first quotation is about the signs and symptoms of Śuṣka Garbha and the second one is concerned with a formulation for Mūtrāghāta. Vṛddha Kāśyapa Saṃhitā may be the initial form of the Kāśyapa Saṃhitā which may be the redacted and revised form of the former.[1]

Vṛddha Bhoja (S.U. 41.37)

This also seems to be the founder of the earlier tradition of Bhoja who is a distinguished name in Śalya Tantra.

Vṛddha Vāgbhaṭa (S.Sh. 2.36, 4.17; Ci. 24.120, 40.25-2)

Vṛddha Vāgbhaṭa is the author of the Aṣṭāṅga Saṁgraha which is also quoted as 'Saṃgraha' (S.Sh., 4.18 etc.). Sometimes it is also quoted without naming (S.Ci., 6.13).

Vṛddha Suśruta (S.Ci., 31.8, 36.23, 37.7, 38.93, U. 24.13)

Vṛddha Suśruta may be the author of the earlier and old form of the Suśruta Saṃhitā. There were followers of this old tradition who have been mentioned as 'Vṛddha Suśrutādhyāyī'[2] by Ḍalhaṇa.

Vaitaraṇa (S.Ci. 3.66, 7.36)

Vaitaraṇa is mentioned as one of the disciples of Dhwantari and a colleague of Suśruta.

Vyāsa Bhaṭṭāraka (S.Su. 34.7)

He seems to be Vedavyāsa, the compiler of the Mahābhārata.

Sātyaki (S.U. 7.27)

Sātyaki was an expert in Śālākya particularly Cakṣurveda (Ophthalmology) and led a tradition which is still known by his name.

Sāvitra (S.Ka. 3.5)

Sāvitra Saṃhitā or Tantra seems to be a treatise on Agada Tantra.

[1]The adjective 'Vrddha' alongwith the authors' name such as Vrddha Suśruta, Vrddha Bhoja, Vrddha Vāgbhaṭa etc. denote the same idea.

[2]वृद्धसुश्रुताध्यायिनः S.Ci. 38.93 also see Ci. 31.8, 37.7.

By the name it is concerned with 'Savitā' (the Sun-god) and may be a popular text in Bhāskara Sampradāya.

Hārīta (S.Ci. 38.72; U. 39.7, 40.7)

Hārita is one of the six disciples of Ātreya. As he was a colleague of Agniveśa his date also must be the same (1000 BC). The present Hārīta Saṃhitā does not seem to be the original one.

COMMENTATORS

Amitaprabha-Ṭīkakāra (S.Ci. 24.83)

Ḍalhaṇa quotes his view on Saṃvāhana.[1] It is not clear whether this means the commentator on Amita-Prabha or Amitaprabha the commentator. Amitaprabha is quoted by Cakrapāṇi according to Niścala Kara and also by himself. Thus he dates back to earlier than 11th cent. AD.

Upaskāra (S.U. 42.55, 49.29)

This seems to be a commentary on the Suśruta Saṃhitā.

Kārttika Kuṇḍa (S.U. 40.98, 47.32, 49.7 etc.)

Kārtikācārya or Kārttikakuṇḍa has been quoted only in Uttara Tantra which indicates that perhaps his commentary on the Suśruta Saṃhitā was available on that portion only. Even in that portion Ḍalhaṇa could not see the original at many places.[2] Sometimes he left the details for the sake of brevity.[3] At some places he respected Kārttikakuṇḍa[4] but somewhere he refuted him and followed Jejjaṭa.[5] His date may be fixed before 12th cent. AD e.g., 11th cent. AD.

Gayadāsa (S.Su. 20.20, 29. 43.3, 44.4; Ci. 36.51, 40.5; U. 9.9. 39. 83 etc.)

Gayadāsa has been quoted profusely by Ḍalhaṇa. He also seems to be following him in most cases but this is not the fact. At several

[1]संवाहनं सुखकरस्पर्शः, मर्दन तु गाढं पादाभ्यामारभ्य कटिपर्यन्तं, अमितप्रभटीकाकारस्तु हस्ताभ्यां शैनः शैनराहननमिति वदति ।

[2]कार्त्तिककुण्डस्तु···पठति, स चादर्शगन्न लिखितः S.U. 39.229-232 also see 45.45, 57.7 etc.

[3]अत्र कार्त्तिककुण्डेन बहूक्तं तच्चय ग्रन्थगौरवभयात् परिहृतम् । S.U. 45.42, also see 58.58-64, 59-14 etc.

[4]केचित् · · · पठन्ति, तं च पाठं कार्त्तिकुण्डो नेच्छति S.U. 48.21, also see 49.7, 57.15 etc.

[5]कार्त्तिककुण्डस्तु अमुं पाठमयुक्तं वदति · · · मया पुनः श्रीजेज्जटपठितत्वात् पठितः । S.U. 51.3, also see 48.32, 58.49-50.

places he has used his discretion and rejected him preferring other views (see Jejjaṭa). Gayadāsa has been mentioned as Gayadāsācārya and Gayi as well.[1]

Gayadāsa has been said as the author of Bṛhat or Mahāpañjikā in contrast to Laghu Pañjikā by Bhāskara.[2] He is also said as 'vīśiṣṭapāṭha Śuddhikāra' and Nirṇītapāṭhavyākhyātā[3] (extraordinary commentator proposing correct and decided textual version).

Gayadāsa had particular aversion to Jejjaṭa who has been ridiculed by him as 'Jaḍa' (foolish).[4] Ḍalhaṇa has mentioned their controversies profusely.[5]

At several places, Ḍalhaṇa has followed Gayadāsa without mentioning him explicitly or by 'Anye'.[6] He is also called as Candrikākāra[7] (author of Nyāyacandrikā on the Suśruta Saṃhitā.)

Gūḍhapadabhaṅgaṭippaṇa (S.Ci. 18.26,38.106-111)

In the introductory passage, Ḍalhaṇa mentioned two ṭippaṇakāras

[1]गयदासेन तु पठित्वा···व्याख्यातः युक्तश्चायं, तस्मात् पठनीय एव । S.Su. 27.11.
श्रीगयदासाचार्येण···पठितो व्याख्यातश्च, तन्मतानुसारिभिरस्माभिरपि पठ्यते व्याख्यायते S.U. 39.83.
गयदासस्य संमतत्वात् ममापि संमतम् । S.Ci. 32.17 also see S.U. 27.26, Ci. 2.86, 9.69, 16.16-21, 20.20, 27.26 etc.
तच्च गयदासाचार्येण बहुधा दूषितत्वादस्माभिरप्युपेक्षितम् । S.Ci. 36.51 also see U. 1.7 etc.
···इति जेज्जटाचार्यः तन्नेच्छति गयी । S.Su. 44.4, also see U. 3.22 etc.

[2]तच्च महापञ्जिकायां दूषितम् S.Su. 45.112.
बृहल्लघुपञ्जिकयो· S.Su. 45.157.
He mentions both the authors in dual number पञ्जिकाकाराभ्यां दूषितत्वात् । (S.Su. 46.131). At one place he says टीकापञ्जिकाभ्यां (S.U. 21.42) where by Tikā he perhaps means Gayadāsa's work (Pañjika).

[3]पञ्जिकाकारगयदासेन तु विशिष्टपाठशुद्धिकारेण लिखितः S.Su. 29.44.
निर्णीतपाठव्याख्यातृभिः श्रीगयदासप्रभृतिभिः S.Su. 19.37.

[4]जडेन (जेज्जटेन) S.Ni. 7.24 (Nyāya.)
स्वामिदासाचार्यजडनन्द्यादीनां चरकटीकाकाराणां S.Ni. 6.14. (Nyāya)
Sometimes Ḍalhaṇa has also used the word "जडं" (तेषां जडत्वेन प्रमादपाठोऽयम् S.Su. 46.331). जेजज्डेनेति पुनरिह बहुतरमसंबद्धं प्रलपितं तद् विस्तरभयादस्याभिदूषयितुमपि नानुगदितम् S.Ni. 13.1 (Nyāya)

[5]गयी तु ·· पठति, परं तं पाठं न साधु मन्यते जेज्जटः S.Ci. 1.33.
जेज्जटेन स्वकपोलकल्पितःश्लोक इति गयदासो न मन्यते । S.Ni. 5.16 also see Ni. 4.5; Ci. 3.28, 34, 38, U. 50.12 etc.

[6]See S.Ni. 2.10, 6.14, 12.4, 13.33 etc.

[7]S.U. 49.19 etc.

by name—Śrī Mādhava and Brahmadeva and further in the commentary he has quoted two Ṭippaṇas-Lakṣmaṇaṭippaṇa and Gūḍhapadabhaṅga ṭippaṇa. Thus it may be deduced that these two Ṭippaṇas are the works of these two Ṭippaṇakāras. Ḍalhaṇa has referred other authors also like Gayadāsa sometimes by name and sometimes by the work. Although it is difficult to identify correctly the authorship of these Ṭippaṇas, we may, as hypothesis, take the Gūḍhapadabhaṅgaṭippaṇa as the work of Brahmadeva and the other as that of Śrī Mādhava (see Brahmadeva).

Gauḍa (S.U.42. 45)

Ḍalhaṇa has quoted the view of Gauḍas once.[1] They seem to be belonging to the Gauḍa tradition.

Cakrapāṇi (S.U. 49.19)

Ḍalhaṇa has quoted Cakrapāṇi only once.[2] He is well-known commentator on the Caraka Saṃhitā and the Suśruta Saṃhitā. His date is 11th cent. AD.

Candranandana (S.U. 65.29)

Candranandana is quoted only once. He is the author of the commentary Padārthacandrikā on the Aṣṭāṅga-Hṛdaya. His date is 10th cent. AD.

Candrikākāra (see Gayadāsa)

Jejje a (S.Su., 1.1,46.276; Ci.9.49, 14.14, 27.13; U. 2.4, 42.76 etc.)

In the introductory passage Ḍalhaṇa mentions Jejjaṭa as the first earlier commentator whom he follows. In several cases he leaves Gayadāsa and follows Jejjaṭa.[3] He has also mentioned the disagreements of Jejjaṭa with respect and followed them.[4] Jejjaṭa has been referred to by Gayadāsa and has been criticised bitterly. Ḍalhaṇa had to make his way between these two with much difficulty. Sometimes he

[1] गौडास्तु · · मन्यन्ते । (S.U. 42.45)

[2] पञ्चमूली महतीति चन्द्रिकाकार:, स्वल्पेति चक्रपाणि: ।

[3] अमुं पाठं पञ्जिकाकारो न पठति, ज्जेजटपठितत्वादस्माभिरपि पठित: S.U. 2.4.
अस्माभिस्तु सर्वमतानुसारिभि: जेज्जटाभिप्रायेण पठित: S.U. 42.76 also see U. 12.3
4-37, 40.22 etc.

[4] इति पठन्ति, तन्नेच्छति जेज्जट: S.Su. 46.276 also see Ci. 9.49, 12.5; U. 1.11,
9.15 etc.

placed them on equal footing.[1] (see Gayadāsa).

Nandi (S.Ni.13.3; Ka. 8.5-7)

Ḍalhaṇa has mentioned Suvīra, Nandī, Varāha etc. as earlier commentators. Once he also included Jejjaṭa and Gayadāsa in the list.[2] These names are perhaps in the order of their date. On this basis, Suvīra, Nandī and Varāha may be placed earlier than Jejjaṭa (9th. cent. AD). Nandī also wrote commentary on Caraka which is known from Gayadāsa's commentary.[3]

Nyāyacandrikā (S.Su. 27.26)

This is the title of the commentary on the Suśruta Saṃhitā by Gayadāsa (see Gayadāsa).

Pañjikākāra (S.Su. 10.5, 45.468-470, 131; Ci. 33.33 etc.)

In the introductory passage Ḍalhaṇa refers to two Pañjikākāras—Gayadāsa and Bhāskara. Bṛhat or Mahāpañjikā and Laghupañjikā are the works of Gayadāsa and Bhāskara respectively. When only the word 'Pañjikā' is used, it is difficult to say which is meant by the author. Gayadāsa is quoted by name also but Bhāskara has never been quoted as such which leads us to think that he might have been referred only by his work Pañjikā. It is also to be noted that 'Pañjikā' has never been refuted by Ḍalhaṇa which shows his high respect for the same. Sometimes when the word is used in dual number[4] both Gayadāsa and Bhāskara are meant but somewhere Gayadasa's work

[1]एते चेतादृशे जेज्जटगयदासाभ्यां व्याख्याते, अतस्तन्मतानुसारिणा मयापि पठिते व्याख्याते च S.Ci. 9.34-38

इति जेज्जटगयदासौ S.U. 50.15.

तन्नेच्छति गयी जेज्जटश्च S.U. 26.5

[2]पूर्वव्याख्यातारोऽपि सुवीरनन्दिवराहादय: मन्यन्ते । S.Ni. 13.3.

एते कीटकभेदा नानादेशीयलोकादवगन्तव्या यत: सुवीरनन्दिवराहजेज्जटगयदासादिभि: टीकाकारैर्न व्याख्याता: । S.Ka. 8.5-7.

Ḍalhaṇa has used the word 'Pūrvācarya' or 'Purvavyākhyāta' for earlier commentators even preceding Jejjaṭa

पूर्वाचार्यैरनार्षीकृतमपि जज्जटगयदासादिभिरङ्गीकृतं S.Su. 16.32 also see S.U. 36.1

पूर्वव्याख्यातारो विवदन्ते S.Ni. 13.25 (Nyāya).

[3]स्वामिदासाचार्यजडनन्द्यादीनां चरकटीकाकाराणां S.Ni. 6.14 (Nyāya).

[4]तन्न, पञ्जिकाकाराभ्यां दूषितत्वात् S.Su. 46:131.

इति पञ्जिकाकारौ S.Su. 46.142.

is mentioned as Ṭikā in comparison to Pañjikā of Bhāskara.[1]

Brahmadeva **(S.Su.18.45; Ni.1.58, 13.3; U.25.4, 39.15 etc.)**

Ḍalhaṇa comments that Brahmadeva though not giving importance to 'Ārṣa' or 'Anārṣa' has given some interpretations which have been endorsed by him as well,[2] but at some places he has criticised the careless interpretations given by him.[3] Brahmadeva is perhaps the author of Gūḍhapadabhaṇga Ṭippaṇa. He has been quoted by Cakrapāṇi and as such his date has been fixed in 10th cent. AD. He has been mentioned by Ḍalhaṇa as sometimes following Jejjaṭa and sometimes following Gayadāsa.[4]

Bhaṭṭāra Hariścandra **(S.Su.21.38. 46.141-142)**

Bhaṭṭāra Hariścandra is a renowned commentator on the Caraka Saṃhitā. He is one of the earliest commentators and has been quoted by Jejjaṭa. He is placed in the Gupta period nearabout 6th cent. AD.

Bhāskara

In the introductory passage, Bhāskara has been mentioned along with Gayadāsa as Pañjikākāra. Later in the text though Pañjikā is quoted profusely, Bhāskara's name does not appear. Bhāskara seems to be the teacher of Ḍalhaṇa (see ch. 1).

Bṛhat Pañjikā **(S.Su.45.157; U.1.4-7)**

This is the work of Gayadāsa (see Gayadāsa)

Mādhava **(S.Su. 15.41)**

Śrī Mādhava has been quoted by name here. In the next chapter perhaps he has been quoted by his work (see Lakṣmaṇaṭippaṇaka).

Mahāpañjikā (S.Su. 45.96, 112 etc.)

The work of Gayadāsa also known as Bṛhat Pañjikā (see Bṛhat Pañjikā).

[1] तच्च टीकापञ्जिकाभ्यां नांगीकृतम् S.U. 21.42.

[2] श्रीब्रह्मदेवस्त्वार्षानार्षचिन्तामकुर्वन्नमुं ग्रन्थं पठति व्याख्यानयति च।
तत्पठितव्याख्यातत्वात् सर्वमतदर्शिभिरस्माभिरपि लिखित: । S.Su. 20.16, also see Su. 18.45; Ni. 8.14.

[3] ब्रह्मदेवाचार्यस्तु ·· साधयति तच्च प्रमादव्याख्यानम् । S.U. 39.217.

[4] श्री जेज्जटाचार्येणैष पाठ: ·· पठितस्तन्मतानुसारिणा श्रीब्रह्मदेवेनापि S.U. 40.93-98.
गयदासाचार्येणायं पाठ:···कृतस्तन्मतानुसारिणा ब्रह्मदेवेन··· व्याख्यात: । S.Su. 18.45.

Lakṣmaṇa Tippaṇakāra (S.Su. 16.3, 18-19 etc.)

The work seems to have been composed by Śrī Mādhava (see Gūḍhapadabhangaṭippaṇa).

Laghu Pañjikā (S.Su. 45.157)

Here Laghu Pañjikā has been mentioned alongwith Bṛhat Pañjikā. They are the works of Bhāskara and Gayadāsa respectively (see Pañjikākāra).

Vaṅgadatta (S.Ci. 3.57-58)

Nothing is known about his author. Perhaps he wrote some commentary on the Suśruta Saṃhitā. As he is quoted by Ḍalhaṇa his date may be fixed in 11th cent. AD.

Varāha (S.Ni.13.3, Ka. 8.5-7)

Varāha has been mentioned alongwith Nandī and Suvīra as commentators earlier than Jejjaṭa and Gayadāsa (see Nandī).

Vāpyacandra (S.Su. 46.88)

Vāpyacandra or Vyāpyacandra (or Vāṣpacandra) is quoted in relation to the properties of Aurabhra Māṁsa. Apart from the commentary, he also wrote a nighaṇṭu which is quoted here and there. He was earlier than Ḍalhaṇa, probably in 11th cent. AD.

Sukīra (S.U.58.64)

Ḍalhaṇa mentions him as the first name alongwith Sudhīra etc. Vijayarakṣita also mentions in the same order (सुकीरसुधीरवैद्यैः:-Mādhava. Int. 2). This shows that Sukīra was a senior contemporary to Sudhīra.

Sūdhīra (S.Ci. 1.27, 72; U. 58.64)

Dalhaṇa's statement shows that Sudhīra was earlier than Jejjaṭa and Gayadāsa who criticised his views[1] while Candraṭa mentions him after Jejjaṭa. Hence Sudhīra may be placed a senior contemporary to Jejjaṭa (9th cent. AD). He is also quoted by Vijayarakṣita. Sudhīra's commentary on the Carakasaṃhitā was well respected. He also commented on the Suśruta Saṃhitā.[2]

[1] सुधीरस्तु · · इत्याह, तच्च जेज्जटगयदासौ नेच्छतः S.Ci. 1-27.

[2] व्याख्यातरि हरिचन्द्रे जेज्जटनाम्नि सति सुधीरे च ।
अन्यस्यायुर्वेदे व्याख्या धार्ष्ट्यं समावहति ॥ Cikitsakalikā's com.

Suvīra (S.Ni. 13.3; Ci. 1.38; Ka. 8.5-7)

Suvīra has been mentioned as one of the earlier commentators alongwith Nandī and Varāha. His name appears first and as such he seems to be tne earliest in the group.[1]

V. CULTURAL DATA IN ḌALHAṆA'S COMMENTARY

Education

Ḍalhaṇa's commentary throws ample light on the then method of education and the subjects taught. Vyākaraṇa, Sāhitya, Koṣas, Darśana, Jyotiṣa apart from a general knowledge of Śrutis[2] and Smṛtis were taught to the students. Ḍalhaṇa himself was well conversant with all these subjects. He mentions 'Bhāṣya'[3] which shows the popularity of Patañjali's Mahābhāṣya among scholars at that time. Once he also mentions of Swapnādhyāya Śāstra.[4]

Training in Dhanurveda[5] (archery) was given particularly to the ruling class and soldiers alongwith the science of elephants and horses.[6]

As regards Āyurveda, one was expected to learn all the eight branches of Āyurveda.[7] Particular emphasis was given on practical training and improvement of rational attitude so that one does not get confused in hours of emergency. Specialities were developed and there were a number of texts available on each speciality[8] but the main

[1]सुवीरनन्दिवराहजेज्जटगयदासादिभि: टीकाकारै: S.Ka. 8.5-7.

श्रीसुवीरजेज्जटब्रह्मदेवा: । S.Ci. 1.38.

Niścalakara also says—

तत्र सुविस्तरं सुवीरजेज्जटौ जल्पितवन्त:, तदसारमिति गयदास: ।

[2]अध्ययनं अनवरतं वेदादिपाठ: S.U. 53.3.

[3]S.Su. 45.195.

[4]स्वप्नाध्यायशास्त्रेषु कथितम् S.Su. 29.59.

[5]S.Ci. 11.11.

[6]विनीतै: हस्तिशिक्षाविद्भिविर्नम्रीकृतै: S.U. 39.259.

[7]आयुर्वेदविद: अष्टाङ्गज्ञा: S.U. 40.172.

[8]यथास्वं शास्त्रं यथात्मीयं चिकित्साशास्त्रम् S.U. 44.38.

स्वरभेदादिशास्त्रम् S.U. 41.55.

नानाशास्त्राणि शालाक्यानि S.U. 19.20.

traditions were two—one of physicians and the other of surgeons.[1]

Explaining the word 'Rasaviśārada' Ḍalhaṇa proposes several interpretations[2] but none pertains to Rasaśāstra which shows that Rasaśāstra was not in a developed state though it was practised in limited extent by alchemists.

Religion

Dharma (Religion) was centred around the performance of yajñas (Sacrifices) which, of course, needed rich means.[3] The inner values were replaced by the external forms. Vedas were regarded as authority and no statement was agreed to unless it was according to them.[4] Five Mahāpātakas were known and the persons connected with them were called as 'Patita' (fallen).[5]

To give instructions and manage the performance of yajñas there were Purohitas,[6] Yājñikas[7] and Ṛtwiks.[8] Animals particularly goats were sacrificed in yajñas.[9] While differentiating between Bali and Upahāra, Ḍalhaṇa says that Bali is the worship without animals while upahāra is that with animals.[10] However, at another place he reverses the interpretation.[11]

There were also temples where idols of Gods[12] such as Maheśwara and Caṇḍī[13] were installed and worshipped. These temples were cons-

[1]शल्यतन्त्रस्य कर्ता सुश्रुताचार्यः कायचिकित्साप्रधानस्य बस्तेरुक्तविधौ कायचिकित्सतमनुमतमिति दर्शयति। S.Ci. 37.70.

[2]रसविशारदो वैद्यः, तत्र केचिद् "रसविशारद" इत्यत्रादिशब्दात् रसवीर्यविपाकविशारदः, अथवा रसशब्देन रसवन्ति द्रव्याणि कथ्यन्ते, तेषां विशारदः, अथवा रसशब्दोऽत्र विषवाचकः तद्विशारदः। S.Su. 34.7.

[3]धर्मः श्रुतिस्मृतिविहितं यज्ञाद्यनुष्ठानम् S. Sh. 10.53.

धर्मः अनेकसाधनसाध्यः। S.Su. 34.21.

[4]वचो वेदविरुद्धत्वादप्रमाणं स्यात्। S.Sh. 5.18.

[5]पतिताः पञ्च महापातकिनः। S.Su. 29.40.

[6]उपाध्यायाः पुरोहिताः। S.Su. 19.27.

[7]याज्ञिकानाम्। S. Ci. 27.8.

[8]अभिषुतं ऋत्विग्भिः स्नापितम्। S.Ci. 29.10.

[9]यथा बस्तं निरुच्छ्वासं कृत्वा मारयन्ति। S.Ni. 8.14.

[10]बलिः पशुवर्जिता पूजा, उपहारः सपशुबलिः। S.Su. 19.24.

[11]बलिः सपशुनैवेद्यम्, उपहारे धूपदीपादिकं पूजोपकरणम्। S.Ka. 5.12.

[12]देवतानां देवताप्रतिमानाम्। S.Su. 29.63.

[13]ईशानो महेश्वरः, अम्बिका चण्डी। S.U. 39.270 also see Ci. 29.13.

tructed mostly at the outskirts of the village.[1] Reciting of veda including Rudrastuti was commonly observed.[2]

Kathā (discourses) on earlier religious works particularly Purāṇas and epics like Rāmāyaṇa and Mahābhārata were arranged for which a place with raised platform was defined everywhere.[3] Mahābhārata seemed to be more popular.[4] Pilgrimage to Tīrthas and taking bath in rivers was also common.[5]

Śrāddha (oblations offered with reverence in memory) to Pitrs was among the sacred duties of a household.[6] However, to take food in Śrāddha was not regarded as good.[7]

Mantras[8] and Tantras had great influence over the people. Mantras like Kurukullā, Keraṇḍa etc., were used in treatment of various disorders particularly relating to poisoning and obstetric emergencies. If they failed then other medical and surgical measures were adopted.[9] These mantras by a specific procedure of Japa were made 'Siddha' when they became successful in achieving the ends.[10] Gāyatrī Japa was more prevalent.[11]

Several religious sects as Śaiva, Pāśupata, Kāpālika etc.'[12] are mentioned which were predominating at that time. By 'Rakta Vastra' (Wearing red clothes) perhaps śāktas[13] are meant. Bauddha

[1]वृद्धाश्चात्रैवमुपदिशन्ति-अरिष्टाध्याया विघ्नभयाद् गृहाद् बहि: पाठनीया देवालयादिषु ।
S.Su. 39.50.

[2]पुण्या वाचो वेदोक्ता रुद्रस्तुतिप्रभृतय: S.U. 41.58.

[3]कथा पूर्वपुरुषवृत्तान्तप्रबन्धरचना: S.Su. 19.8.

चत्वरशब्देन त्रिपथं कथास्थानं चेत्याहु: । S.U. 28.9.

पौराणिकै: नलरामाद्युपाख्यानैरन्यैश्च तथाविधै: S.U. 57.16.

[4]S.Su. 12.3; Ci. 15.43.

[5]S.Ka. 3.10.

[6]पित्र्यं श्राद्धदानादि । S.Sh. 10.53 also see 2.34.

[7]अनिष्टभोजनं श्राद्धादिभोजनम् । S.Ci. 29.12.

[8](मन्त्रै:) सिद्धैरव्यभिचारिभि: कुरुकुल्लाकेरण्डप्रभृतिभिर्हतविषम् । S.Su. 46.448
also see Ka. 5.9.51.

[9]निष्फले मन्त्रे तन्त्रे च वृथाभूतेषु भिषजां शल्याहरणेपायं निर्दिशन्नाह । S.Ci. 15.11.

[10]जापपरा: सिद्धमन्त्रचिन्तका: तेऽपि मन्त्रशक्तियुक्ता: पञ्चत्वं निषेधयन्ति । S.Su. 28.5.

The word 'Siddhamantra' reminds the work by this title by Keśava, father of Vopadeva. It may be noted that Keśava was a colleague of Ḍalhaṇa.

[11]जपै: ओंकारपूर्वकगायत्र्याद्यावर्त्तनैरयुतलक्षकोटिप्रयुतोपलक्षितै: । S.U. 60.29.

[12]प्रव्रजिता: शैवपाशुपतादय: S.Su. 29.58.

पाखण्डा: कापालिकादय: । S.Su. 29.5.

[13]असिताम्बरा: रक्तवस्त्रा: । S Su. 29.48.

Bhikṣu[1] is mentioned once which indicates the decadence of Buddhism.

Beginning of the year

Counting of months in a year varies in order in different traditions. It is interesting to note that Ḍalhaṇa accepts Bhādrapada as the first month of the year.[2] Suśruta takes this only in respect of Doṣaś 'Prakopa' etc. but normally he accepts Māgha as the first month in Śiśira when the year starts.[3] This is what is proposed by Caraka.[4] Vāgbhaṭa, however, starts with Mārgaśīrṣa in Hemanta.[5]

SOCIAL CONDITION

Varṇas

During the medieval period, the social order of four varṇas and Āśramas was followed. Thus for Ḍalhaṇa it was but natural to mention about this tradition.[6] While explaining the passage in the context of Prameha-cikitsā, he mentions about the four Varṇas though in the text it is quite implicit.[7] Explaining the word 'Kula' he further adds that the word 'Kula' here means the family of Āyurvedists who belong to these groups according to Varṇas-Brāhmaṇa, Kṣatriya and Vaiśya. Some also include Śūdra in it.[8] Regarding education, he adds that Brāhmana, Kṣatriya and Vaiśya should study Trayī (Vedas), Daṇḍanīti (Political sciences) and Vārtā (Economics and commerce) respectively.[9] The group characters have also been mentioned such as Religiousness in Brāhmaṇas, martial attitude in Kṣatriyas and so on.[10]

Because of slackness in administration there was always fear of undesirable mixture (Saṅkara) of varṇas and also negligence in their allocated duties.[11]

1भिक्षुरत्र शाक्यभिक्षुर्बौद्धाख्य: परिव्राजकश्च' 'भिक्षुरत्र शाक्यभिक्षुरेवेति जेज्जट: । S.U. 33.6.

2षष्ठे मासि सप्तमे वेति नायं जन्मकालादूर्ध्वं किन्तु संवत्सरादेभद्रिपदात् य: षष्ठो मासो माघ: फाल्गुनस्तयोर्मध्य एकस्मिन्निति । S.Su. 16.3.

3S.Su. 6. 6. 10.

4C.Su. 6.4.

5A.S., Su. 4.5.

6वर्णा: ब्राह्मणादय: । S.Su. 29.5.

7S.Ci. 11.11.

8कुलमत्रायुर्वेदाध्यायिकुलं ब्राह्मणक्षत्रियवैश्यभेदेन त्रिविधं, कुलगुणसंपन्नशूद्रेण सह चतुर्विधमित्यन्ये S.Ka. 1.8.

9ब्राह्मणस्त्रयीं, राजन्यो दण्डनीतिं, वैश्यो वार्तामिति S.Sh. 10.52.

10द्विजकुले तप; प्रियतादय:, क्षत्रियकुले समरप्रियतादयो धर्मविशेषा भवन्ति । S.Su. 30.3.

11संकर एकत्वं ब्राह्मणशूद्रादीनां वर्णानां दण्डाभावेनाचारलोपात् । S Su. 34.9.

The word 'Mleccha' has been used for Vanacārī (Tribal people).[1] Mlecchas etc., have also been mentioned as 'Nīca' (inferior).[2]

'Caṇḍāla' has been taken by 'Śwapaca'[3]; 'Antastha'[4] and 'Antavāsi'.[5] It means that the caṇḍālas (Śūdras) lived at the end corner of the village.

Śaunika[6](A group of persons accompanied by dogs) and Vyādha[7] (the persons killing the animals) also were in the class of Śūdras.

Āśramas

Ḍalhaṇa has mentioned the four Āśramas (stages of life)—Brahmacāri, Gṛhastha, Vānaprastha and Sanyāsi (Yati).[8] There is also mention of Tāpasa[9] and Pravrajitā[10] who were in later Āśramas.

Houses

Houses were constructed according to rules laid down in the texts of Vāstuvidyā[11] (Architecture). Uparibhūmi (roof) of Dhavalagṛha (white house) is mentioned[12] which is also taken by the word 'Vihāyas'.[13] There were also Garbhagṛhas[14](underground chambers). Vedikā is interpreted as 'Caturaka' (Caukā) which is made of unbaked bricks in religious ceremonies, marriage etc.[15] 'Catwara' is interpreted as 'Catuṣpatha'[16] by Ḍalhaṇa but, in fact, it is what we call today as 'Cabūtarā.' The temporary gate made of green bamboo sticks is called

[1]वनचारिणो म्लेच्छादय: S.Su. 36.10.
[2]नीचा:म्लेच्छादय: S.Ci. 24.90.
[3]S.Su. 17.10.
[4]S.Su. 29.40.
[5]S.Su. 29.57.
[6]यथा शौनिकेन व्यापाद्यमानो बस्त:˙ ˙ ˙भूमौ पतति S.Su. 32.4.
[7]व्याधा वागुरिकादय: S.Su. 36.10.
[8]ब्रह्मचारिगृहस्थवानप्रस्थयतयश्चत्वार आश्रमा:। S.Su. 34.9 also see S.Su. 29.5.
[9]तापसा: तपस्विनो जटाधारिप्रभृतय: । S.Su. 36.10.
[10]प्रव्रजितां गृहीतव्रताम् । S.Ci. 24.116.
[11]गृहादीनां यानि गर्हितलक्षणानि वास्तुविद्यासूक्तानि । S Su. 32.4.
[12]धवलगृहोपरिभूमिकाया:˙ ˙ ˙गृहीतम् । S.Su. 45.7.
[13]S.U. 64.11.
[14]वेदिका विंवाहादिनिमित्तमामेष्टकादिरचितश्चतुरक: । S.Su. 29.32.
[15]गर्भगृहाणि अपवरकादीनि । S. Ci. 4.25.
[16]S.U. 60.33.

'Torana'.[1] House-garden[2] and also the mango-orchards[3] have been referred to.

Utensils and Appliances

These have been termed as 'Upakarana'.[4] 'Bhāṇḍa' means containers.[5]

These included the following items:

1. Ghaṭa
2. Piṭhar
3. Sūrpa[6]
4. Saraka[7] (water pot): This is mostly earthen which is also known as 'Śarāva (Sakorā) but Gayi takes it as made of metals like bronze, copper etc.[8] Śarāva filled up with rice is called 'Pātra'[9] which was offered as religious gift. It is also known as Pūrṇapātra (Purautā).
5. Droṇī: Boat-shaped mostly wooden.[10]
6. Vārikoṣṭha:[11] (Cylindrical tub made of stone etc.)
7. Carmagoṇī: Bag made of leather.[12]
8. Dṛti[13]: Water-bag made of leather commonly known as Maśaka
9. Khaja : Wooden Churning stick.[14]
10. Aṅgārayāna: This has been interpreted as Aṇgāra-śakatikā (Sagaḍi): a small furnace.
11. Kiliñja: A box-like container made of Bamboo bark.[15]
12. Rajju: Rope made of Muñja, Balwaja etc.[16]

[1]तोरणमार्द्रवंशादिरचितं प्रतोल्याकारम् । S.Su. 29.32.

[2]निष्कुटे गृहोपवने S.U. 30.8.

[3]वनान्तपवनैः आम्रादिवाटिकासमीपवातैः । S.U. 47.57.

[4]उपकरणानि घटपिठरसूर्यादीनि । S.Su. 32.4.

[5]भाण्डानां उपकरणद्रव्याणाम् । S.Su. 29.49.

[6]उपव रणानि घटपिठरसूर्यादीनि । S.Su. 32.4.

[7]सलिलसरकं जलपात्रम् । S.Su. 13.19.

[8]सरकं मृन्मयं पात्रं "शराव" इति लोके, गयी तु सरकं कांस्यताम्रादिभाजनम् । S.Ci. 4.28.

[9]पात्रं तण्डुलभृतशरावादिकम् । S.Su. 29.29

[10]द्रोणी जलप्रक्षेपणी S.Ci. 10.12. द्रोणी दारुरचिता नौसदृशी । S.Ci. 2.78.

[11]वारिकोष्ठे पाषाणादिविरचिते कुशूलाकारे जलपात्रे । S.U. 64.25.

[12]चर्मगोणी सचर्मप्रसेवकः छगलादिगल्ल इत्यर्थः S.Ci. 4.17.

[13]दृतिः पानीयपूर्णखल्ली । S.Ci. 15.12.

[14]खजः मन्थानम् S.Ci. 14.10.

[15]किलिञ्जो वंशादित्वग्ग्रथितः पेटिकाकारः S.Ci. 10.4.

[16]रज्जुर्मुञ्जबल्वजादिवलितः । S.Su. 18.16.

13. Keśoṇḍuka: A bottom support (Biṭuka=Biṭuā) made of hairs.[1]
14. Nāḍī: Tube made of Copper etc.[2]
15. Kartarī: Scissors used in shaving and cutting.[3]
16. Saṃdaṃśa: (Forceps).

Furniture

Sayyā Sayyā (cots) were made of wood.[4]

Paryaṅkikā: It seems to be chair.[5]

Clothes and Costumes

Vastra (cloth) is also called 'Ācchādana' (which covers the body).[6] In the dress, Dukūla formed an important item which has been interpreted as Paṭṭa Vastra[7] (made of fibres). It was made mostly of Linseed fibres (Kṣumā) and as such 'Kṣauma' is a synonym of Dukūla.[8] Uttarīya (Cādara) was invariably put on.[9] Praveṇī was a particular dress known as Sūcībāṇa.[10]

Cloth was made of Kārpāsa (cotton), Kṣumā (Linseed fibres) or kośa (silk) which were known respectively as Kārpāsa,[11] Kṣauma[12] and Kauśeya.[13] Cloth was also made of wool and animal hairs.[14] There were also woollen blankets.[15] Cīnapaṭṭa was the dress made in.

[1]केशोण्डुकं बालकृतं बिटुकम् । S.Su. 27.19.

[2]नाड़ीं इति ताम्रादिरचितनलिकाम् । S. 27.17.

[3]कर्त्तरी श्मश्रुकर्त्तनाद्युपयुक्तं शस्त्रम् ।
संदंशो नासालोमापहो यन्त्रभेद: नासावो (छो) टिकेति लाके । S.Ci. 1.104.

[4]शय्यां काष्ठफलकादिकृताम् । S.Ci. 37.61.

[5]पर्यङ्किका पर्यस्तिका । S.Ci. 24.94.

[6]आच्छादनं वस्त्र: S.Su. 14.36.

[7]दुकूलं पट्टवस्त्रम् । S.Su. 18.16; S.H. 3.23.

[8]क्षौमं दुकूलम् । S.Sh. 10.23; U. 39.291.

[9]अपसव्यं दक्षिणाश्रितमुत्तरीयन्यास: । S. Su. 29.8.

[10]प्रवेणी सूचीबाणाख्यो वस्त्रविशेष: । S.U. 39.275.

[11]कार्पासं कार्पासतन्तुविरचितम् । S.Su. 18.16; U. 38.275.

[12]क्षौमं अतसीतन्तुभिर्व्यूतम् । S.Su. 18.16.
The bandage was made of the above two cloths (S.Su. 14.36).

[13]कौशेयं त्रसरतन्तुजातम् । S.Sh. 3.23.
कौशेयं कोशकारकृमिलालोद्भूतं यत् "त्रसर" इति लोके । S.Su. 18.16; Ci. 4.25; U. 39.275.

[14]आविकमुरभ्ररोमव्यूतम् । S.Su. 18.16.
रौमाणि मूषिकादिरोमजातानि । S.Ci. 4.25.

[15]पत्रोर्णो रल्लूकाख्य: कम्बल: । S.Su. 18.16.
और्णिका नानाप्रकारा: कम्बला: । S.U. 39.275.

China.[1]

Ḍalhaṇa mentions of 'Vaya' or Maskatasvāsa made of two three fibres by interpreting the word 'Kusalasantavika'.[2]

In bedding, Tūlī (Gaddā), Gaṇḍopadhāna (Cheek and Head Pillow) and Ācchādāna (bed-sheet) are mentioned.[3] Blankets of many varieties were also there.[4]

Ornaments: Ḍalhaṇa has mentioned several ornaments by the way of interpretation which shows their prevalent use. The following deserve mention:

Vardhanaka: After piercing the ears, some ornament was worn to maintain the hole. This was called as Vardhanaka. It was wooden or metallic of the shape of Dhatūra flowers.[5]

Swastika: A kind of necklace made of pearls.[6]

Muktāhāra: Garland of pearls.[7]

Mekhalā: Ornament worn in waist. It consisted of small golden bells worn in a thread.[8]

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Ḍalhaṇa, while giving interpretation on the topic furnishes many informations.

Dantadhāwana (Tooth brushes) were mostly made of Karañja etc. and they made the brush by pounding the end portion.[9] By 'Dantakāṣṭha' the 'jihwānirlekhana' (Tongue scraper) and other tooth powders and lotions are taken.[10]

The persons dyeing the teeth (Danta-rañjaka) used some tooth brush to clean the teeth before dyeing. This tooth brush generally contained some poisonous substance and exerted toxic effect on

[1]चीनपट्टं चीनदेश एवोत्पद्यते, तद्देशजनास्तु "चीनयुगपट्टम्" इति वदन्ति, स च पत्रोर्णस्यैव भेद:, अन्ये नेत्रमाहु: । S.Su. 18.16.

[2]कुशलसन्तानिका कोलिकवृत्ति: 'वय' इन्ते लोके प्रसिद्धा, मर्कटवासं केचिदाहु: । S.Su. 18.16.

[3]तूलीगण्डोपधानैराच्छदैनश्चाच्छादितम् । S Su. 19.5.
गण्डोपधानानि गल्लमसूरिकादीनि । S.Ci. 5.16.

[4]S.Su. 18.16; U. 39.275.

[5]वर्धनकमिति · 'अथवा सीसकादिघटितं धत्तूरपुष्पाकृति कुर्यात् । S.Su. 16.8.

[6]स्वस्तिकं मुक्तादामविशेष: । S.Su. 29.28.

[7]भूषणानि मुक्ताहारप्रभृतीनि । S.Sh. 3.23.

[8]मेखला क्षुद्रसुवर्णघण्टिकायुक्त: कटिदोरक: । S.U. 47.64.

[9]दन्तधावनानां करञ्जकादीनां कुट्टिताग्रं कूर्चकम् । S.Su. 27.19.

[10]दन्तकाष्ठसहचरितं जिह्वानिर्लेखनं मुखशोधनकषायश्च दन्तकाष्ठग्रहणेन गृह्यते । S.Ka 1.25.

gums.[1]

In shaving, Karttarī (scissors) was used for cutting the beard and mustaches and forceps was used for extracting the hairs from the nostrils.[2]

Vyāyāma (Physical Exercise) is exerting variously the different parts of the body.[3] Quoting a verse from another source, Ḍalhaṇa mentions different types of exercise.[4]

Among physical exercises, Ḍalhaṇa has mentioned Bāhuyuddha[5] (wrestling), Daṇḍa[6] (sticks) and Mudgara[7] were also used as instruments for physical exercise. Daṇḍa and Mudgara were also commonly used for attacking on a person.[8]

Saṃvāhana[9] (light massage) has been distinguished from Abhayaṅga (Massage).

Anointing the body with fatty paste is called utsādana[10] while with fatless preparation is uddharṣaṇa. In others' view, uddharṣaṇa is use of soap, brick piece etc.[11] Generally to remove the oil, powder of Rodhra etc. was used.[12]

Adarśa or darpaṇa (Mirror) was made of bronze and mostly having circular shape.[13]

[1]निष्कोषणं सविषो दन्तरञ्जकानां शाणोऽभिधीयते। एतेनैतदुक्तं भवति-दन्तान् रञ्जयन्ति ये पुरुषास्तेषां यद् दन्तनिशानार्थं सविषं दन्तकाष्ठं तेन यदा दूषिता: दन्तवेष्टा इत्यर्थ: । S.Su. 23.8.
It may be noted that dyeing of teeth became prevalent during the medieval period by contact with the people from Arab countries.

[2]कर्त्तरी शाश्रुकर्त्तनाद्युपयुक्तं शस्त्रम, संदेशो नासालोमापहो यन्त्रभेद: नासावो (छो) टिकेति लोके । S.Ci. 1.104.

[3]व्यायामोऽङ्गानां विविधप्रकार आयाम: । S.Ci. 11.11.

[4]तुलाभ्रमगुणाकर्षधनुराकर्षणादिभि. ।
आयामो विविधोऽङ्गाना व्यायाम इति कीर्त्तित: ॥ ibid.

[5]नियुद्धं बाहुयुद्धम् । S.U. 64.38.
बलवद्विग्रह: मल्लादिभि: सह बाहुयुद्धादि: । S.Su. 21.19.

[6]दण्डो लोहादिवलयैनिर्बद्धो दीर्घनिष्टुरकाष्ठ्यष्टि: । S.Su. 29.7.

[7]S.Su. 27.8; Ci. 2.21.

[8]S.Su. 21.19, 30.8; Ci. 1.3.

[9]संवाहनं सुखकर: स्पर्श: । S.Ka. 5.38.
संवाहनानि करमर्दनानि । S.Ci. 5.16.

[10]सस्नेहकल्केन घर्षणमुत्सादनम् । S.Ci. 29.12 also see 24.53.

[11]उद्धर्षणं अस्नेहौषधचूर्णादिभिर्घर्षणम् अन्ये तु फेनकेष्टकादिर्घर्षणम् । S.Ci. 24.53.

[12]कषायोऽत्र रोध्रादिकस्तैलापनयनाय । S.Ka. 1.25.

[13]आदर्श: प्रतिबिम्बदर्शनार्थ संपूर्णचन्द्रमाकार: कांस्यमय उच्यते । S.Su. 30.21 also see U. 60.19.

Avalekhana is hairdressing with comb etc.[1]

FOOD AND DRINKS

Prepared food and drinks are called as Kṛtānna.[2] Various Saṃskāras or processes are observed in preparing these articles of diet which vary from region to region and culture to culture. Generally hot, pungent and aromatic substances such as Ginger, Asafoetida, cardamom etc.,[3] are used in processing of food and drinks which is described in detail in texts of cookery (Sūdaśāstra).[4] Traditional methods[5] are also followed. Sākas (vegetables) etc. when processed are called Vyañjana[6] (By which the taste becomes explicit.)

Kitchen : Ḍalhaṇa has used the term 'Rasavatī'[7] for Kitchen (Rasoi). The expert (Tadvidya[8]) staff of the kitchen has been detailed well by him as follows :

Māhānasika — Rasavatīpati
Audanika — One who cooks rice.
Saupa — One who prepares pulses, vegetables etc.
Paupika[9] — One who prepares Pūpa etc. with ghee.
Pācaka — Ordinary cooks.
Parikarmin — Attendants.
Voḍhā — Waiters or water-carriers.[10]

[1] अवलेखनं कंकतिकादिना केशसंमार्जनम् । S.Sh. 2.25.
अवलेखने कंकतिकादौ केशप्रसाधने। S.Ka. 1.25.
केशप्रसाधनी कंकतिका "कांकुइ" इति लोके। S.Ci. 24.29.

[2] कृतान्नं संस्कृतान्नं साधितान्नमित्यर्थः S.Su. 46.340.
कृतान्नेषु मुद्गयूषादिषु S.Su. 46.222.

[3] कटूष्णद्रव्यसंस्कृतान् S.U. 26.4.
सुरभिद्रव्यसंस्कृतं हिंगुमरिचाजाजिप्रभृतिसंस्कृतम् S.Su. 46.352.
गन्धवन्ति प्रभूतहिंगुजीरकादियुतानि S.U. 47.26.
सुसंस्कृता: शुण्ठीमरिचादिभि: S.U. 42.102.
इष्टगन्धं एलात्वक्पत्राद्यै: सुरभीकृतम् । S.U. 47.26.

[4] सुसंस्कृ॰: सूदशास्त्रोक्तविधिना। S.U. 51.54.

[5] आहारसंयोगे पेयादिसंस्कारे...वृद्धवैद्यास्तु...साधयन्ति। S.U. 40.115.

[6] व्यञ्जनानि शाकादीनि संस्कृतानि। S.Su. 46.230.

[7] S.Ka. 1.13, 17 etc.

[8] तद्विद्यै: पाकनिष्ठिततत्वज्ञानै: S.Ka. 1.11.

[9] They were also called as 'Kandūka'
पौपिका: पूपादिभक्ष्याणां साधका: कन्दूका इत्यर्थ: S.Ka. 1.18.

[10] S.Ka. 1.16-17.
For Voḍhā, Ḍalhaṇa has used alternative interpretation as Kahāra which is prevalent today for a caste of people who generally carry water from wells to the houses. The first interpretation given for the word is 'Vestikarmakara' (waiters in uniform) which indicates the systems of waiters in uniform in that period.

Appliances and utensils have also been explained clearly. The utencils of copper, silver and gold were regarded as auspicious.[1]

Dietetic Considerations

Before use, the properties of food like Guru, Laghu etc., should be considered. These properties may be inherent in the raw substances or may be developed by processing (Saṁskārakṛta). For example, Modaka (Sweet balls) and Māṣa are Guru by processing and Swabhāva respectively. The preparations of Rice flour and pork come in these respective categories with a higher degree.[2]

The Prakṛti (constitution) of the person and also the season should be taken into consideration while recommending some article of diet. For instance, Taila (oil) is useful in persons having Vāta-kapha prakṛti and cold season while Ghee is recommended for those with Raktapitta Prakṛti and in hot season.[3]

The articles and preparations which are helpful for cleaning the srotas are preferred such as juice of Mudga etc.[4]

The incompatibles (Viruddha) are to be avoided such as taking fish with milk.[5]

Meals should be taken in lonely place so that nobody sees otherwise.[6]

Classification of Diet

Although the diet has been said as of six types according to Rasa, it is generally divided in the following four categories:

	EXAMPLES
1. Aśita or Adya or Bhojya	Rice etc.
2. Khādita or Bhakṣya	Modaka (sweets) etc.
3. Pīta or Peya	Water, milk etc.
4. Līḍha or Lehya[7]	Honey etc.[8]

[1] केचिदत्र स्फटिक वैदूर्यादिभाजनपाठं न पठन्ति ते चात्र पात्राणां ताम्ररजतसुवर्णानां शुभभाजनं गृह्णन्ति। S.U. 18.92.

[2] गुरूणां संस्कारस्वभावकृतानां मोदकमाषादीनां संस्कारस्वभावाभ्यामेव गुरुतराणां पिष्टमयवराहपिशितादीनाम्। S.Su. 46.494.

[3] S.Ci. 2.79.

[4] S.U. 41.37.

[5] S.Su. 46.498.

[6] विजने हि भुञ्जानस्य दुष्टदृष्टिनिपातादिदोषो न भवति। S.Su. 46.458.

[7] S.Su. 1.27, 14.3, 21.10-12.

[8] अशितं भोज्यभोजनादि; पीतं पेयं क्षीरादि; लीढं लेह्यं मध्वादि, खादितं भक्ष्यं मोदकादि S.Su. 46.3 also see S.U. 46.494.

Sometimes, one gets confused in differentiating between Bhojya and Bhakṣya. Hence to clarify the point further, Ḍalhaṇa says that Bhojya is Ghana (Solid) while Bhakṣya is Kathina[1] (Hard). Thus the hardness distinguishes Bhakṣya from Bhojya which is soft. Different examples have been set forth to elucidate the point such as Rice, gruel, Halva[2] etc. are Bhojya while sweets like Laḍḍuka etc.,[3] Parched grains,[4] Vaḍā etc.,[5] are among the Bhakṣyas.

All the above four categories of diet are again reduced to two- Anna (Food) and Pāna (Drinks) which include all the types, the former solid and the latter liquid and semiliquid articles.[6] These articles of diet have also been termed as suṣka or Pariśuṣka and Drava respectively.[7] The preparations having more liquid are termed as Pradrava.[8]

The food which contains sweet liquids is known as Madhuradrava[9] to denote its sweetness. The drinks are generally known as Anupāna. 'Anu' here does not only mean 'After' but even 'before' and 'during'. Thus any drink taken before, during or after meals may be taken as Anupāna.[10]

Diet is again divided into three groups according to its effect (i) Doṣapraśamana (Pacifying Doṣas) (ii) Vyādhi-Praśamana (Pacifying

[1]धनं भोज्यं, भक्ष्यादि कठिनम् S.Su. 46.462.

[2]भोज्यं रक्तशाल्यादि । S.Su. 46.462.
भोज्यानि अन्नयवाग्वादीनि । S.Su. 46.230 also see S.Su. 43.11.

[3]भक्ष्या: लड्डुकादय: S.Su. 46.392, 450; U. 58.27 also see SU. 16.3, 44.90; U. 28.8, 36.9, 60.30.

[4]भक्ष्या: धानोलुम्बादय: S.Ci. 18.51.

[5]भक्ष्याणि वटकादीनि S.Su. 46.230.

[6]अन्नं भक्तादि, पानं जलादि S.U. 60.9 also see SU. 46.1.
अन्ये भक्ष्यमवरुद्धंधनसाधर्म्यात्, पाने लेह्यमवरुद्धं द्रवसाधर्म्यात् S.Ka. 1.1.

[7]शुष्कं पिष्टान्नादि S.Su. 46.498.
परिशुष्काणि शष्कुल्यादीनि S.U. 49.17.
द्रव: पेयादि S.Su. 46.96.

[8]प्रद्रवं प्रकृष्टद्रवं यवागूयूषादि S.U. 40.27.
प्रद्रवाणि प्रकृष्टद्रवाणि मण्डादीनि S.Su. 46.451.

[9]रसालपानकादियंत्र भोजने तन् मधुरद्रवम् S.U. 64.44.

[10]अनुपानमिति अनुशब्दं लक्षणार्थमाहु: । आहारं लक्षीकृत्य पानमिति, आहारमाश्रित्य यत् पीयत इत्यर्थ: । तेन मध्यांत्ययोरप्यनुपानशब्द: प्रयुक्तो भावति । S.SU. 46.39.

disorders) (iii) Swasthavṛttakara (Maintaining Health).[1]

Food Preparations

Vegetarian Dishes

Aṅgārakarkaṭi : This and similar preparations are cooked directly on fire (Aṅgārapakva).[2] This is commonly known as 'Bāṭī' or 'Liṭṭī'.

Apūpa : Ḍalhaṇa interprets it as a course type of Pūpa.[3]

Utkārikā : This has been interpreted differently by Ḍalhaṇa. At some places he takes it as 'Lapsikā',[4] while at another place he says that it is like Lapsikā but others take Pūpalikā.[5] Once he interprets it as a type of Saṁyāva.[6]

'Ulumba (ka)' : The green grains roasted on direct fire are called Ulumba(ka) commonly known as 'Holā' or Horahā.[7]

Odana : The words 'Anna'[8] and 'Bhakta'[9] have been interpreted as Odana.

Kāmbalika : A type of Yūṣa prepared with Takra (butter milk) and sour substances.[10]

Kuṇāvi : This has been interpreted as Yavaparpaṭī,[11] a Pāpaḍa-like preparation of Yava.

Kulmāṣa : This preparation is interpreted differently by commentators. Ḍalhaṇa takes it as a preparation of yava flour mixed with warm water and thereafter made in the shape of Śṛṅgāṭaka (Siṅghāda)

[1]आहारश्चतुर्विधः पेयलेह्याद्यभक्ष्यमेदात्, स पुनस्त्रिविधः- दोषप्रशमनः, व्याधिप्रशमनः स्वस्थ-वृत्तिकरश्चेति । S.Su. 1.20.

[2]अंगारपक्वा अंगारककंटीप्रभृतय : S.Su. 46.408.

[3]अपूपाः स्थूलपूपाः S.Ci. 10.5.

[4]S.Su. 44.82; U. 52.25.

[5]उत्कारिका लप्सिकाकृतिः, अन्ये पूपलिकामाहुः S.Ci. 1.26.

[6]उत्कारिका संयावप्रकारा S.Ci. 10.5.

[7]उलुम्बकाः सरसाः भृष्टयवाः । S.Ci. 10.5.

उलुम्बाः होलकाः, अन्नमुद्गकलायादिशिम्बा अग्निपक्वाः "होलका" इत्युच्यन्ते । S.Su. 46.410.

[8]अन्नं ओदनादि । S.U. 39.319.

अन्नं भक्तादि। S.Su. 44.90.

[9]भक्तं ओदनादि । S.Su. 34.5.

[10]खडकाम्बालिकौ यूषविशेषौ। S.Su. 46.376.

तक्राम्लसिद्धः काम्बलिकः । S.Su. 46.376.

काम्बलिकेन दधिमस्त्वम्लसिद्धयूषेण । S.U. 42.96.

[11]कुणावी यवपर्पटी । S.Ci. 10.5.

and then boiled in water.[1] Some take its as boiled cereals like Yava, Māṣa. canā etc.[2] This is popularly known as Ghughari. At one place Kulmāṣa has been interpreted as Yavaudana.[3]

Kṛśarā (ra) : This is a type of Yavāgū prepared from Tila (sesamum seeds), Taṇḍula (Rice) and Māṣa (Black gram).[4] Nowadays it is commonly known as 'Khicaḍi' but prepared mostly without Tila.

Kṣīrakṛta Bhakṣya : The preparations made of wheat flour mixed with milk. This is a group of sweet preparations.[5]

Khaḍa : (Khala or ṣaḍa) : Khaḍa is a type of Yūṣa which is of two kinds (i) with Takra (Buttermilk) and Śamīdhānya (Legminous cereals) (ii) with Takra and Śāka (vegetables).[6] At other places, Ḍalhaṇa has mentioned Khala or Ṣaḍa with addition of sour fruits like Dāḍima, Kapittha etc., and of purgent spices like Marica, Śigru seeds etc.[7] This is perhaps according to Jejjaṭa's view.[8] Yavāgūs prepared with Khaḍa are called Khaḍayavāgū.[9]

Gauḍika : The preparations of Maidā (fine wheat flour) having been filled inside with Guḍa (Jaggery) are called Gauḍika[10] or Antarguḍa.[11]

Gṛñjana : Preparation made of Yava.[12]

Ghṛtapūra : This has been interpreted as Ghṛtapūpa having local

[1]यवपिष्टमुष्णोदके सिक्तमीषत्स्विन्नमुदितं शृंगाटादिप्रकारं कुल्माषमाहुः S.Su. 46.409 also see SU. 19.34; Ci. 10.5; U. 40.134, 42.66, 50.34, 62.21.

[2]यवादय: तिस्वन्ना इत्येके। S.Su. 46.409.

कुल्माष उत्स्विन्नमाषादि : S.Su. 20.13.

[3]कुल्माषा उत्स्विन्नमाषादि: S.Ci. 6.13.

[4]कृशरा तिलतण्डुलमाषकृता यवागू: S.Su. 46.346 also see 19.16, 20.13, 21.23; Ci. 2.25, 26.6.

कृशरशब्दोऽकारान्तोऽप्यस्ति। S.U. 26.6.

[5]गोधूमपिष्टविकृति क्षीरेणालोड्य ये क्रियन्ते ते क्षीरकृता: भक्ष्या:। S.Su. 46.392.

[6]खडो यूषविशेष:, स च सतक्रशमीधान्य:, सतक्रशाकश्च S.Su. 46.451 also see SU. 46.376; U. 47.39.

[7]खला:कपित्थदाडिमतक्रशाकादिसंस्कृता:कचिला 'इति प्रसिद्धा:' S.U. 42.55 also see U. 40.97, 27,147.

[8]जेज्जटमते तु दधिदाडिममाषशाकस्नेहयुक्तं व्यञ्जनं "खड" इत्युच्यते S.Su. 46.376.

[9]S.Su. 46.378.

[10]समिताप्रधाना गुडप्रधानोदरा गौडिका इत्युच्यन्ते S.Su. 46.394.

[11]S.Ci. 10.5.

[12]यवान्नानिगृञ्जनादींनि S.Ci. 18.51 also see U. 17.49 **(see Yavaudana).**

name as 'Gheva (U) Ra.[1]

Citrā : A type of Apūpa.[2]

Tila Piṇyāka: Remnant Paste of Tila after pressing it with machine[3] etc. It is used as substitute of vegetable.[4] Modakas are also prepared from Tila.[5] 'Piṇyāka' is commonly known as 'Khalī'.

Dhānā : Parched grains like Yava etc.[6]

Palala : Palala is the paste of Tila with full oil[7] content in contrast to Piṇyāka which is devoid of oil. The preparations of Palala are Pālala[8] commonly known as 'Tilakuṭa'.

Pāyasa : Rice cooked with milk is Pāyasa,[9] commonly known as 'Khīra'.

Piṇyāka : The remnant paste of oily seeds after pressing out the oil content is called as Pinyāka commonly known as Khalī.[10] The preparations Phuṭṭāḍhaka etc., made of Piṇyāka are called Piṇyāka Vikṛti[11] (See Tilapiṇyāka).

Piṇyākī : This is a vegetable used commonly in Kutch area.[12]

Piṣṭānna : This is a preparation[13] 'made of Rice flour[14] which is regarded as śuṣka[15] (dry) one. Piṣṭānna is commonly known as

[1] घृतपूराः घृतपूपा इत्यर्थः S.U. 42.102.
घृतपूरः "घेवर" इति प्रसिद्धः S.U. 26.38 also see S.U. 46.393.

[2] चित्रा अपूपविशेषः । S.Ci. 10.5.

[3] तिलकल्कस्तिलपिण्याकः, सोऽपि यन्त्रादिपीडितः । S.Su. 46.294.

[4] तिलपिण्याकस्य · · व्यञ्जनानि देशपुरुषविशेषतो ज्ञेयानि S.Su. 46.381.

[5] तिलविकृतिः मोदकादिः । S.Su. 46.381.

[6] धानाः भृष्टयवाः । S.Su. 46.410. धानाः शुष्कभृष्टयवाः S.Ci. 10.5.

[7] पललः सस्नेहस्तिलकल्कः । S.Ka. 7.60 also see Ci. 20.51; U. 54.5.

[8] पललं तिलपिष्टं गुडाद्युपेतं, तेन कृताः पाललाः S.Su. 46.400.

[9] पायसो दुग्धतण्डुलसिद्धः । S.Su. 46.345.
पायसं क्षीरसिद्धास्तण्डुलाः । S.Su. 46.425 also see Su. 19.16, 20.13; 21.23, Ci. 5.7; U. 35.8.

[10] उमासर्षपादीनां यन्त्रादिपीडितानां निःस्नेहकल्कः पिण्याकः S.Su. 46.294.
पिण्याकः तिलखली S.Ka. 7.60.
पिण्याकं यन्त्रपीडिततिलखली "पीता" इति लोके S.U. 54.5.

[11] पिण्याकविकृतिः फुट्टाढकादिः । S.Su. 46.381.

[12] पिण्याकीशाकं कच्छविषये प्रायशः । S.Su. 46.294.

[13] पिष्टान्नं तण्डुलपिष्टादि । U. 54.4.

[14] पिष्टं तण्डुलपिष्टं । S.Su. 20.8, 21.28, 23.

[15] शुष्कं पिष्टान्नादि । S.Su. 46.498.

'Piṭhā'. Piṣṭānna is also called as 'Paiṣṭika.'[1]

Pūpa : It is known as 'Pūa'.[2] Once it is also interpreted as Pūpalikā.[3]

Pūrṇakoṣa : Purṇakoṣa is made of Yava flour filling inside the boiled leguminous seeds.[4]

Pṛthuka : It is commonly known as 'Cūḍā' and is made of moist paddy seeds after roasting and processing them in a wooden mortar and Pestle so that they become flat and huskless.[5]

Peyā : Peyā is a gruel having little of solid portion while yavāgū has little liquid portion[6] but sometimes they are used as synonyms[7] only. The liquid portion is known as maṇḍa.

Pradeha : The juices made semisolid by cooking on fire are called Pradehas.[8]

Phenaka : This is a sweet preparation of Samitā (Maidā). Because of whiteness like Phena (foam) it is called Phenaka.[9]

Maṇḍa : It is the liquid portion of the cereal preparation after boiling with water. The preparation having a little solid portion is called Peyā or yavāgū and the solidified paste-like form is vilepī. Some authors take peyā and yavāgū as different preparations.[10] However, there is no definite rule in this regard and the method of

[1]पैष्टिका: तण्डुलपिष्टकृता: । S.Su. 46.401.

[2]पूपा: "पूआ" इति लोके । S.Su. 46.395.

[3]पूप. पूपलिका । S.U. 60.33.

[4]पूर्णकोशा: यवपिष्टमया एव'''शमीधान्यस्विन्नविदलादिपूर्णकोष्ठा: । S.Ci. 10.5.

[5]आदर्शलिधान्यं मृदुभृष्टं मुसलाघातचिप्पटीभूतावयवं "पृथुका" इत्युच्यन्ते S.Su. 46.415.
पृथुक: चिपिटक: S.U. 54.5.

[6]अत्र पेया यवागूरुच्यते, सा च सिक्थसमन्विता भवति S.Su. 46.344.
पेया यवागू:, सा विरलद्रवा, तदुपरितनो भागो मण्ड: S.Su. 46.342.

[7]प्रागुक्ता या पेया यवाग्वपरपर्याया । S.SU. 46.345.

[8]पाकेन घनीभूता; रसा: प्रदेहा: । S.SU. 40.149.

[9]तत्र फेनका:-
"विमर्द्यं विमलां शुक्लां समितां नातिशर्कराम् ।
संवेष्टनाय गर्भार्थं खरपाकं घृते पचेत् ॥
फेनकं फेनसंकाशं संपूर्णशशिसन्निभम् । S.Su. 46.399.
मक्ष्याश्च सर्वे लड्डुकफेनकगुडादय: । S.U. 60.30.

[10]एतोनासिक्थो मण्ड:, पेया यवाग्वपरपर्याया सिक्थसमन्विता विरलद्रवा, विलेपी घनसिक्था लेह्या पृथगद्रवविरहितेति भेदत्रयं सिक्थविरहित इत्यादिना श्लोकेनोक्तम् । केचित्'''पेयायवाग्वोर्भेदमाहु: S.Su. 46.344

preparation is best known to the expert cooks[1] (See Peyā).

Maṇḍaka : It is prepared of fine flour on the earthen pot on fire. Maṇḍakas are white and circular.[2]

Madhumastaka : This is a sweet preparation of fine flour with plenty of ghee and sugar. Ḍalhaṇa takes it as Khajjaka or Khajuka commonly known as Khājā.[3] Perhaps this is the first mention of Khājā which became popular during the medieval period.

Mudgolumba . The grains of Mudga (Mūṅga) boiled and slightly roasted are called Mudgolumba[4] (See ulumba).

Modaka : Commonly known as Laḍḍū.[5]

Yavāgū : By this Ḍalhaṇa takes Peyā[6] (See Peyā). It is regarded as uṣṇa and diaphoretic.

Yavānna : The preparations made of yava such as gṛñjan etc.[7]

Yavaudana : It is also called as Yavānna by which Vāṭya or Gṛnjana is taken[8] (See Yavānna, Vāṭya and Gṛñjana) Yūṣa – Yūṣa is made of Leguminous seeds like Mudga, Masūra etc.[9] 'Śūkadhānya and Kudhānya are not used for Yūṣa.[10] Sometimes the word. 'Rasa' also denotes Yūṣa[11] though generally it means 'Māṁsarasa' (Meat-soup).

Rasālā : Commonly known as Sikhariṇī or Sikharan. Ḍalhaṇa

[1]तत्र मण्डपेयाविलेपीनां तण्डुलजलप्रमाणादिकं सूपकारा एव जानन्ति···परिभाषाया अप्यनवस्थानाच्च न प्रमाणं लिखितम् । S.Su. 46.342.

[2]कपालं कर्परः, तत्र पक्वाः मण्डकादयः S.Su. 46,408.

[3]समितावेष्टिताः पाकघनीभूताः मधुराः घृतोदरा मधुमस्तकाः, त एव मधुशीर्षका उच्यन्ते। केचिन् मधुमस्तकशब्देन खज्जकमाहुः S.Su. 46.395.

मधुमस्तकाः खजुकाः । S.U. 26.38.

[4]स्विन्नाः किञ्चिद् भृष्टाः मुद्गाः मुद्गोलुम्बाः । S.Ci. 23.12.

[5]मोदकाः लड्डुकाः S.Su. 29.28, 46.396.

[6]यवागूशब्देन पेया विवक्षिता S.Ci. 39.7 also see 46.345.

"सा हि प्रायशः प्रक्लेदनात्मिका स्वेदलत्वात् द्रवोष्णत्वाच्च शोणितं विलाययति । S.Su. 14.13.

[7]यवान्नानि गृञ्जनादीनि S.Ci. 18.51 also see 39.270.

[8]यवौदनो वाट्यसंज्ञकः, गृञ्जनसंज्ञको वा S.U. 17.49.

यावान्नो यवौदनः S.U. 39.270.

[9]यूषाः मुद्गमसूरादिकृताः S.U. 40.27.

यूषं शूलहरंशिम्बिधान्ययूषम् S.U. 42.111 also see Su. 14.36.

[10]सर्वधान्यकृत इत्यभिधानेऽपि अयूषयोनित्वात् शूकधान्यकुधान्ये विहाय मुद्गादिशमीधान्यानामपथ्यवर्जं यूषः । S.Su. 46.375.

Nowadays शूकधान्य like Barley are also used for यूष ।

[11]रसेन यूषेण S.Su. 19.34.

has quoted verses regarding method of its preparations.[1]

Rāga : Rāgas are sweet-sour preparations mostly made of sour fruits with sugar and spices.[2] Sarṣapa is used in place of Rājikā in Rāgas.[3]

Ḍalhaṇa has quoted verses regarding its characters and method of preparation.[4]

Laḍḍuka : Among Bhakṣyas, Ḍalhaṇa mentions Laḍḍuka, Phenaka, Guḍa etc.[5] (See Modaka).

Lājā : Parched and flowered paddy seeds devoid of husk are called Lājā.[6] Sometimes it is also denoted by the word 'Akṣata'.[7]

Vaṭaka : It is made of vegetables or Leguminous cereals. When it is dipped in sour gruel it is called as Śaṇḍākīvaṭaka.[8] It is commonly known as 'Baḍā' and is prevalent in south India.

Vāṭaya : It may be 'Bāṭī' or 'Daliyā' prepared from ground cereals like Yava and Godhūma. Some take it as a preparation of parched Yava.[9] (See Yavānna).

Vilepī : It is a gruel with less liquid and more solid mass[10] (See Peyā, Yavāgū and Maṇḍa).

Viṣyanda : Ḍalhaṇa quotes a verse which says that Viṣyanda is a sweet preparation of wheat flour like Halwā. He also referred to another view according to which it is rice fried with ghee like Pulāva, but this is not accepted by Gayadāsa.[11]

Vesa(Śa)Vāra : It has been interpreted differently at different places such as 'Caṭanī,'[12] Paste of boiled Leguminous seeds (Mudga

[1]S.Su. 46.384.

[2]रागा: कपित्थरागादय: S.U. 57.12.

[3]राजिकास्थाने रागेषु सर्षपा: S.Ci. 11.11.

[4]S.Su. 46.383, 453.

[5]भक्ष्याश्च सर्वे लड्डुकफेनकगुडादय: S.U. 60.30.

[6]लाजा: भृष्टधान्यानि S.U. 45.32.
लाजा: पुष्पितं धान्यम् S.U. 50.26.

[7]अक्षता: लाजा: । S.Su. 29.29.

[8]वटका: पिष्टकासमर्दकूष्माण्डकमूलकादिकृता: मुद्गादिकृताश्च । S.Su. 46.295.
वटकानीति सिण्डाकीवटकानि S.Su. 46.382.

[9]वाट्यो यवगोधूमादिर्भिदलितै: कृत: । अन्ये तु भृष्टयवकृतो भक्ष्य: । S.Su. 46.410 also see U. 42.65.

[10]विलेपी स्वल्पद्रवा बहुसिक्या S.Su. 19.34 also see S.Su. 46.342, 344.

[11]आमगोधूमचूर्णं च सर्पि:क्षीरगुडान्वितम् । नातिसान्द्रो नातिघनो विष्यन्दो नाम नामत: ॥
इति । अन्ये तु घृतभृष्टतण्डुलान् विष्यन्दशब्देनाहु:, तन्नेच्छति गयी । S.Su. 46.397.

[12]वेशवार: "चटनी" इति भाषा S.Ci. 32.12.

etc.), hot spices[1] (Garama Masālā) or non-vegetarian dish named Pariśuṣka.[2]

Vaidala : The preparations of Vidala[3] (Leguminous seeds) such as Mudga etc.

Śaṣkuli : The paste of Caṇaka (white gram) etc., mixed with tila and fried in oil forms Śaṣkulī which is commonly known as 'Sānkulī.'[4]

Sā(Khā)ḍava : This is a preparation where substances of sweet, sour and salt taste are mixed together and thus has several varieties which can be known from the expert cooks.[5] Once it has been said as Yūṣa.[6]

Saṁyāva : It is a sweet preparation of Maidā in combination with Ghee, Sugar and spices which is known as 'Lapsikā'.[7] Ḍalhaṇa has quoted a verse containing the method of preparation.[8]

Saktu : The flour of roasted grains is saktu. This is particularly made of Yava and Lājā[9] (Parched Paddy).

Saṭṭaka : Ḍalhaṇa has quoted a verse regarding preparation of Saṭṭaka. It is made of Dadhi mixed with sugar, Pomegranate seeds, camphor, clove and other spices. It is also called as Pramoda and described by the experts like Nala etc.[10] It is of several varieties.[11]

Sāmita : Preparation of Samita[12] (Maidā).

Sinḍākī : Vaṭakas prepared from the boiled and pasted vegetables like Mūlaka etc., are called 'Sinḍākī.' This is prevalent in Suhma (Sindha) region. Some take it as a fermented preparation of the above

[1] स्विन्नपिष्टमुद्गादिकल्को वेसवारः, अन्ये "वेसवारं" शुण्ठ्यादिकृतमाहुः S.Su. 46.399.

[2] वेसवारमप्यन्ये परिशुष्कं मन्यन्ते S.Su. 46.365.

[3] वैदलाः मुद्गादिकृताः S.Su. 46.402.

[4] चणकादिपिष्टकृता सतिला तैलभृष्टा शष्कुलीत्युच्यते । S.Su. 29.70.

शष्कुल्यः "शांकुली" इति लोके S.Su. 46.400 also see S.Ci. 10.5.

[5] षाडवाः पुनर्मधुराम्ललवणसंयोगजाः नानाविधाः, विशेषतः सूदेभ्यो ज्ञेयाः S.Su 46.453, also see S.Su. 46.383. U. 57.12.

[6] षाडवो यूषविशेषः । S.U. 47.25.

[7] संयावः कण्डकघृतैश्चातुर्जातककर्पूरसुगन्धः लप्सिकेति लोके S.U. 26.38.

[8] S.Su. 46.395.

[9] तर्पणाः सक्तवः S.Su. 44.22, S.Su. 44.51, 46.411; Ci. 5.10.

तर्पणं लाजसक्तुकृतं, लाजानां छर्दिहरत्वात् S.U. 49.28.

तर्पणमिति मृद्वीकामधुकादिसाधितजलेन सशर्करेणालोडिताः सघृतक्षौद्राः लाजसक्तवः S.U. 45.14.

[10] S.Su. 46.453.

[11] सट्टकभेदाः बहवः । S.Su. 46.396 also see 46.378.

[12] समिता गोधूमचूर्णं तया कृताः सामिताः S.Su. 46.398.

articles. This is of two types—dry and wet.[1]

Sthūṇikā : Preparations of dried vegetables particularly in the form of Vaṭakas.[2]

Swastika : It is one of the sweets made of Yava flour which has triangular shape.[3] Dalhaṇa often cites example of Swastika among Bhakṣyas.[4]

Non-vegetarian Dishes

Aṅgāraśūlya : Meat intersected by pointed spokes and cooked in fire is Aṅgāraśūlya.[5] It is also known as 'Bhaṭitra'.[6]

Khāniṣka : It is a type of non-vegetarian vesavāra (See Vesavāra). Some take it as a variety of Parisūṣka, a meat-preparation.[7]

Dakalāvaṇika : It is a non-vegetarian preparation having much of soup with salt. Sometimes it also denotes vegetarian soup.[8]

Rasa : Means Māṁsarasa[9] (Meat-soup). Sometimes it denotes vegetable soup.

Vallūra : It means dried meat.[10]

Vesavāra : A particular meat-preparation also known as Khāniṣka[11] (see Khāniṣka).

Saurāva : The uppermost clear portion of the meat soup is *Saurava*[12] It is also called as Māṁsodaka.[13]

[1]मूलकादिशाकमेव किंचित् स्विन्नं क्षुण्णं सुगन्धिकटुद्रव्यान्वितं वटकीकृतं सूदेषु (सुह्मेषु) "सिण्डाकी" इत्युच्यते । सा द्विविधा आर्द्रा, शुष्का च "सिण्डाकी अनासुता शुष्कार्द्रा सुह्मेषु··· । S.Su. 46.295. अन्ये तु शाकसिक्थैमण्डासुतिः सिण्डाकी इत्याहुः । S.Su. 46.382.

[2]S.Su. 46.294.

[3]स्वस्तिको यवादिचूर्णैः कृतोऽधोभागे विस्तीर्ण ऊर्ध्वभागे तीक्ष्णो मध्ये बलित्रयमुद्राङ्कितो भक्ष्यविशेषः S.U. 60.33.

[4]S.U. 28.8, 36.9.

[5]यच्छूलेन विद्धवा अंगोरेषु पक्वं तदंगारशूल्यम् S.Su. 20.14.

[6]भटित्रोपदंशम् । S.Ci. 11.11.

[7]पिशितवेशवारो मांसमयो वेशवारः खानिष्कापरपर्यायः । S.Ci. 5.7.
तं (खानिष्कं) अन्ये परिशुष्कभेदं मन्यन्ते, अन्ये वेसवारभेदं खानिष्कमाहुः । S.Su. 46.364.

[8]दकलावणिको यूषो रसो वा। S.Ci. 39.12.

[9]रसो मांसरसः S.Su. 14.36 also see S.U. 43.16.

[10]बल्लूरं शुष्कमांसम । S.Su. 13.17, 16.10, 19.16, 21.19.

[11]वेसवारं विशिष्टसंस्कारसंस्कृतं मांसं खानिष्कापरपर्यायम् S.U. 40.19 also see Ci, 16.6.
वेसवारैर्निरस्थिस्विन्नपिष्टमांसैः । S.Ci. 2.25.

[12]सौरावो रसस्योपरितनोऽच्छो भागः । S.Su. 46.362.

[13]मांसोदकं मांसरसस्याच्छो भागः सौरावाख्यः । S.U. 48.28.

Drinks

Pānaka : Pāna or Pānaka is prepared from fruits in combination with sugar and spices.[1] The meal is called as Madhura-drava (having sweet drink) which contains Rasāla-Pānaka etc., as one of the items.[2] Camphor etc., were used to make these drinks fragrant and cooling.[3]

Madya : Madya is alcoholic liquor producing exhilaration and Mada (Narcosis).[4] It is prepared by the process of fermentation in which a number of substances are combined[5] in proportion which is best known to the experts.[6]

Purāna (old) Madya is regarded as more beneficial than the new one.[7]. The oldness is determined by the clarity of the liquor and attainment of particular smell etc. Some take it as old after a year.[8]

Madya has got all the Rasas except Lavaṇa and Vīrya as Uṣṇa, Rūkṣa etc.[9]

Madya has been broadly divided into two groups according to components (*i*) Drava Pradhāna (Having more liquor), (*ii*) Dravya Pradhāna (Having more other ingredients).[10] According to basic material, it is of three types.(1) Paiṣtika (Made of flour), (2) Mardwīka (made of fruits and (*iii*) Gauḍa[11] (Made of sugar). Mārdwīka Madya prepared of grapes is regarded as the best one.[12]

Vārunī is a synonym of Madya[13] and Prasannā is the uppermost

[1]पानं पानकम S.U. 47.31 also see U. 46.15.
पानकानि अम्लिकाद्राक्षादिकृतानि S.Su. 46. 378. U. 47.54.
मृद्वीकाग्रहणं पानकयोनिफलोपलक्षणम् S.Su. 46.390.
पानानि···यथारुचि फलानि शर्करान्वितानि कर्पूरचतुर्जातकसुगन्धीनि गृह्यन्ते S.U. 57.12.

[2]रसालपानकादिर्यत्र भोजने तन् मधुरद्रवम । S.U. 64.44.

[3]सुरभीणि कर्पूराद्यधिवासितानि । S.U. 47.54.

[4]हर्षदं मनोहर्षकरं, नतु पुंस्त्वदं शुक्रहरत्वात् । S.U. 47.5.

[5]सन्धानकसंयोगो मद्यम् । S.Su. 39.6.

[6]तस्य प्रमाणं तु आसुतीवला एव जानन्ति । S.Su. 44.34.

[7]मद्यं पुराणं सम्यक् पक्वं दीपनीयत्वात् कफघ्नत्वाच्च । S.U. 39.142.

[8]पुराणत्वं जातरसप्रसादत्वेन गन्धादिसंपत्या, "अतीतसंवत्सरं जीर्णम्" इत्यन्ये वदन्ति ।
S.Su. 45.194 also see S.U. 45.192.

[9]मद्ये रसा लवणवर्ज्याः वीर्यमुष्णरूक्षादि । S.Su. 45.204.

[10]द्रवप्रधानं द्रव्यप्रधानं च मद्यमुच्यते । S.Su. 46.420.

[11]पैष्टिकं मार्द्वीकं गौडञ्च त्रिविधं हि मद्यम् । S.Su. 45.170.

[12]मद्यमुत्तमं मार्द्वीकम् S.Su. 38.217.
मार्द्वीकं द्राक्षोद्भवम् S.Su. 45.172.

[13]वारुणी मद्यापरपर्यायः S.Su. 20.13.

clear portion of Madya.[1]

When Surā and Āsava having been mixed together are refermented, the product is called as Maireya.[2]

Surā is a Madya which is prepared of flour (Piṣṭa). It is reddish and has no clarity as in Madya.[3] Madirā is another name of Piṣṭa surā.[4]

The clear upper portion of Surā is called Surāmaṇḍa[5] while surābīja is kiṇva[6] (Yeast).

Mantha : Mantha is prepared of Saktu mixed with ghee and cold water.[7] It is refreshing energy-giving and Vātahara.[8] It is particularly recommended for the summer season. It is the ancient form of modern Lassi.

Entertainments

'Krīḍā' (Pastime, sports) has been interpreted by Ḍalhaṇa as various sportive movements, of the body.[9]

There were various modes of recreation as mentioned by Ḍalhaṇa. Toys for infants and children were made mostly of lac and in the shape of elephants, horses, oxen, Parrots etc.[10]

Musical instruments like Mṛdaṅga[11] were common and also the 'Khanjana[12]' was popular among them.

The chess-playing (caturanga) was also very common.[13]

1 प्रसन्ना मद्यस्योपर्यच्छो भाग: । Su. 29.39.

2 सुरासवयो: प्रत्येकनिष्पादितयोरेकीकृत्य पुन: संधानं मैरेयम् । S.Ci. 11.5 also see SU. 19.18; U. 12.40.

3 सुरा मद्यभेद: । S.Su. 20.13.

सुरा पिष्टमयी । S.Ci. 11.5, SU. 29.66.

सुरा लोहितवर्णा पिष्टकिरावकल्केन किञ्चित् कलुषा । S.Su. 19.18.

4 मदिरा पिष्टसुरा । S.U. 17.19.

5 सुरामण्ड: सुराया उपर्यच्छो भाग: । S.U. 28.4 also see S.U. 16.15.

6 किण्वं सुराबीजम् । S.Su. 21.28.

7 मन्थ: सघृतशीतलजलप्लुता: सक्तव: । S.U. 55.34.

8 "सद्योबलकरोऽयं नोत्तरकाले बलकरो रुक्षत्वात् ।'

"उदावर्त्तनाशनत्वेनास्य वातहरत्वमुक्तम् ।' S.Su. 46.386.

9 क्रीडा लोकप्रसिद्धैर्हस्तपादप्रक्षेपैर्नर्मपूर्वकं क्रीडनम् S.Ci. 11.11.

10 बालक्रीडनकैरिति कृत्रिमहस्त्यश्वबलीवर्दशुकादिभि: । S.Su. 16.3.

शिशवो जातुषै: शल्यै: क्रीडन्ति । S.Su. 27.17.

11 वादित्राणि मृदंगादीनि S.Ci. 24.101.

12 मर्दनादिना आमागारधूमानुरचितमुपस्तरणं खज्जनमुच्यते, यं खरजिमित्याहुर्मृदंगवादका: S.Su. 31.6.

13 अष्टापदशब्देन लेखाभि: कोष्ठसंताननिर्मितं चतुरंगक्रीडनार्थमुच्यते । S.Su. 30.19.

Ḍalhaṇa also mentions some of the Socio-religious ceremonies which were performed with enthusiasm and merriment. It shows these functions were prevalent at that time. These Mahotsavas (great functions) were as follows:

(i) *Śakrotsava* : It was observed on the last day of Bhādrapada.

(ii) *Kaumudimahotsava* : observed on Āświna Pūrṇimā.

(iii) *Kubera Mahotsava* : On the day of Meṣa-Saṁkrānti, when the sun shifts to uttarāyana.

(iv) *Madanamahotsava* : This was observed on 13th day of the latter fortnight of Caitra.[1]

Transport

The means of transport were broadly divided into two groups—(i) Vāhana (Riding) (ii) Yāna[2] (carriages or carts). Horses[3] and elephants were commonly used as Vāhana while Rathas (Chariots) and Goyānas[4] (bullock carts) were prevalent as Yānas. Śibikā[5] (Palanquin) carried by men, which was perhaps introduced during the medieval period has also found place as yāna in Ḍalhaṇa's commentary.

Auspicious omens are also mentioned such as pirching of Male birds on the left side are auspicious while that of female one on the right side.[6] The women were also using swastika to make the journey auspicious.[7]

[1]महोत्सवा: शक्रोत्सवादय: । तथाहि भाद्रपदपौर्णमास्यां शक्रस्य महोत्सव:,
आश्विन्यां कौमुदीमहोत्सव:, उत्तरायणसंक्रान्तौ कुबेरमहोत्सव:,
चैत्रशुक्लत्रयोदश्यां मदनमहोत्सव: इत्यादय: । S.Su. 2.10.

[2]वाहनमश्वादि यानं रथादि । S.Ni. 8.3.
यानं रथादि, वाहनं हस्त्यश्वादि । S.Ci. 24.96.

[3]Horses were very swift moving आशुतमगत्या अश्वा उच्यन्ते" S.Ka. 1.7.

[4]गोयानेनेति वृषभारूढो वृषभयुक्तयानारुढो वा । S.Su. 29.24.
Other animals were also used in carts (ibid).

[5]यानं शिविकारथादि । S.Su. 32.24.

Bhava Mishra (16th cent. AD) has described the effects of śibikāyāna which shows that by the later medieval period it was a common means of transport particularly in rural areas and for the rich in cities also.

[6]पुंनामधेया: पक्षिणो वामपार्श्वे वक्तार: शुभा: तद्यथा हंसकारण्डवचक्रवाकादय:, स्त्रीसंज्ञा: दक्षिणा: शुभा: इति कोकिलाबलाकादय: । S.Su. 29.36.

[7]स्वस्तिकं स्वस्तिकाकारं दूर्वाक्षकलमण्डितं धवलं दर्पणसक्तं मृन्मयं गोमयकृतं वा मंगल्यमवतारण-कार्थं कुर्वते मङ्गलिकक्रुत् स्त्रिय: । S.Su. 29.28.
मंगलं स्वस्तिकस्रगुदामदूर्वावचासर्षपादिस्पर्शनम् S.Su. 27.6.

Professions

Men engaged in various professions and their duties are mentioned in the commentary. The notable are as follows:

(i) *Vaidya* (*Physician*) : The Physician has to study constantly, teach and think over to improve his knowledge. He should always be very cautious and sincere to his duties towards the public and the state[1]. Quacks were also there who took away wealth as well as life of the Patients.[2]

(ii) *Gopāla* (*Cowherd*) : The word 'Go' here denotes milching animals in general and as such Gopāla means the persons engaged in keeping the animals like cow, buffalow, goats etc.[3] The long rope used in binding the animals is called 'Pāśa'.[4]

(iii) *Lelavṛk*[5] : It perhaps means the moneylenders who live on interests on money lent to the needy. They were also called as Vārdhuṣika.

(iv) Vanik[6] : The persons having high positions in wholesale trade were called Vaṇik while the retail-dealers were called Paṇika.[7]

Vārdhuṣikas and Vaṇiks commanded great respect and Political influence.[8]

(v) Kuvindaka (Weaver).

The muslim weavers prepared some material by weaving with leathery fibres sprinkled with golden powers, this was known as 'Carma'.[9]

(vi) Kumbhakāra (Potter)

(vii) Suvarnakāra[10] (Goldsmith)

(viii) Tantuvāyaka[11] (Tailor)

(ix) Rathakāra[12] (Blacksmith)

[1]अहोरात्रमध्ययनाध्यापनतदर्थचिन्तानुपशरीरस्वास्थ्यपादानेषु तत्पर: S.Ka. 1.8.

[2]S.Su. 17.6.

[3]गोपाला: गोमहिष्यजादिपालका: प्रोच्यन्ते S.Su. 36.10.

[4]पाशो दीर्घ:पशूनां बन्धनो रज्जुवलय: । S.Su. 29.7.

[5]महाधनो लेलावृक् वणिक्प्रभृतिक: S.Ci. 11.11.

[6]Ibid.

[7]पणिक इतरवणिक् । S.Ci. 24.98.

[8]राजतुल्यपुरुषाणां वाणिज्यव्यवहारिणां वार्धुषिकाणाम् S.Ci. 38.96.

[9]सुवर्णपिष्टिकालिप्तचर्मतन्तुभिस्तुरुष्कैर्यानि वयन्ते तानि चर्मशब्देनोच्यन्ते । S.SU. 18.16.

[10]यथा पटकुविन्दकयो:, घटकुम्भकारयो:, कुण्डलसुवर्णकारयोरित्यादि । S.Su. 24.11.

[11]यथा वस्त्रं पाटितं तन्तुवायका: संदधति तद्वत् तुन्नसेवनी सीव्येत् । S.Su. 25.22.

[12]रथकारो लौहकार: S.Ci. 5.18.

Ḍalhaṇa also gives a clear image of the striking hot iron by workers. कर्मकारमाण्डिभिस्तप्तायस्ताडनाभि: S.Ci. 10.12.

(x) Tailakāra (Oil-presser) : Though Dalhaṇa has not mentioned this word he mentions in detail the oil coming out of the pressing apparatus.[1] He also details the parts of the apparatus.[2]

(xi) *Carmakāra* (Shoemaker) : Ḍalhaṇa has mentioned the iron-made apparatus of the shoemakers.[2a]

(xii) Sarpahelika[3] (Snake-charmer) : Known as 'Saperā'.

(xiii) Kathaka, cārana etc. : Persons engaged for eulogising the king with Poems and stories. They were also known as 'Gaṇa'[4]

14. Veśyā[5] (Prostitutes)

Agriculture and state service were among major professions.[6] There were also burglars and thieves who took away life and property of the people[7] by employing various methods for this cruel act.[8] Sometimes the entire village was destroyed also with a view to checking the epidemic.[9]

Status of Women

Ḍalhaṇa despises women as Avivekī[10] (thoughtless) which indicates his ideas and also the social status of women to some extent.

Alcoholic Drinks

Alcoholic drinks in moderate way was permissible particularly if it was limited only to this[11] but indulgence in it was undesirable.[12]

[1] तिलतैलपीडनोपकरणकाष्ठेभ्योऽणुतैलन्यायेन गृहीतं तैलं चक्रतैलं, सद्यःपीडनोद्धृतमात्रं वा। S.Ci. 2.73.

[2] तिलपरिपीडनोपकरणकाष्ठानि चक्रयष्टिमर्कटिकाप्रभृतीनि S.Ci. 4.28.

[2a] अष्ठीला उत्तरापथे दीर्घवर्त्तुलपाषाणविशेषः इत्येके, चर्मकाराणां वर्त्तुलदीर्घा लौही भाण्डिः इत्यपरे। S.Ni. 1.90; U. 58.7.

[3] एषां मध्ये ये प्रसिद्धाः सर्पभेदास्ते सर्वे नानादेशवासिभ्यः सर्पहेलिकादिभ्यो ज्ञेयाः। S.Ka. 4.33(5)

[4] गणाः कथकचारणादयः S.Ci. 24.98.

[5] S.Ci. 24.98, 304.

[6] दण्डाभावेन कृषिपाशुपाल्यवाणिज्यराजोपसेवानामभावादुच्छित्तिः S.Su. 34.9.

[7] तस्कराश्चौराः तेषामिव वृत्तिर्येषां, प्राणधनापहारित्वात्। S.Su. 17.6.

[8] पीडनं कपाटादियन्त्रेण। S.Ci. 2.21.

क्रूरकर्मणि पशुवधादिके। S.Su. 29.15.

चर्महस्ता चर्ममयसट्टादिधारिणः। S.Su. 29.13.

[9] ग्रामाघातो मारीभयजन्यग्रामहननम् S.Su. 29.59.

[10] स्त्रीग्रहणमत्रोपलक्षणं, तेनान्येऽपि सन्निहिता अविवेकिनो ग्राह्याः S.Ni. 7.11.

[11] केवलस्य मद्यस्य पानं प्रशस्तम्। S.Su. 29.59.

[12] S.Ci. 30.4.

Sexual Life

On attainment of sixteen years of age women becomes Taruṇī[1] (adult). Women who are fit or unfit for the sexual act are mentioned.[2] Mostly the sex was regulated by the instructions of Vātsyāyana's Kāmasūtra. Ḍalhaṇa has followed him mostly such as in context of size of male and female organs[3] and also the prescriptions for enlargement of the male organ.[4] Ḍalhaṇa was also familiar with the traditions in this respect of South India[5] where he must had occasion to travel and remain for a considerable time.

Prostitution was also there but indulgence in it like that in gambling and alcoholic drinks was regarded as undesirable.[6]

Political Condition

Rājā (king) was another name of God (Īswara[7]) who controlled and maintained the worldly affairs like Agriculture, commerce etc.[8] The Ministers were mostly hereditary coming from known families.[9] The Kings had also Parṣad or Sabhā like Darbar.[10] A surgeon was punished if some death occurred while treating the patient without licence.[11]

The army had four units elephants, horses, chariots and Infantry.[12]

[1]तरुण्या: षोडशवर्षप्राप्ताया: । S.Sh. 2.20.

[2]गम्या: गमनार्हा:ग्राम्यधर्मयोग्या इत्यर्थ:, तांश्च भार्याचेटीवेश्याप्रभृतय: । S.Su. 19.14.

It is to be noted that in addition to wife, maid servant and Prostitutes are also taken as fit for the act.

अगम्या:स्वसृदुहितृप्रभृतय: । S.Ci. 24.116.

[3]S.Su. 35.12.

[4]S.Ni. 14.1.

[5]मूर्घावरणं लिंगमणेरावरणं, यथा दाक्षिणात्या: कृत्रिमचर्मणि कारयन्ति इति जेज्जट: S.Ci. 24.120.

The covering of glans seems to be like modern contraceptive cap.

"अयोनि मुखादिमैथुनं, यथा दाक्षिणात्या: स्त्रियो मुखे मैथुनं कारयन्ति । S.Ci. 24.119 also see S.Su. 16.32

(दाक्षिणात्यास्तुभिषज · · पठन्ति)

[6]S.Ci. 24.98

व्यसनानि द्यूतमद्यवेश्यादीनि । S.Ci. 30.4.

[7]ईश्वर: ईशिता राजा । S.Ci. 11.11.

[8]दण्डाभावेन कृषिपाशुपाल्यवाणिज्यराजोपसेवानामभावादुच्छित्ति: S.Su. 34.9.

[9]अमात्यै: क्रमागतै: पुरुषै: S.Su. 34.4.

[10]पार्षदेषु सभापुरुषेषु S.Sh. 3.24.

[11]अन्यथा तस्मिन्नपृष्टे कर्मणि आतुरस्य मृत्यौ दण्डं कुर्यात् S.Ci. 7.29.

[12]युक्तसेनस्य सज्जसेनस्य गजतुरगरथपदातिलक्षणचतुरंगबलस्य । S.Su. 34.3.

Caryā (practice and implementation in battle) of these units has been mentioned by Ḍalhaṇa who has also quoted a verse in this regard from Jamadagni.[1] Weapons were of various types—Śastra, Astra and Upāstra[2] among which sword, spear, bow were commonly used.[3] Bowstrings were made of ligaments or vegetable fibres mostly from Mūrvā and Arka.[4] The warriors protected their bodies with Kavaca[5] (armour). Army camp was known as Skandhāwāra or Kaṭaka.[6]

Economic Condition

Artha (wealth) meant Gold etc.[7] Economic disparity was too much. On one side, there were great wealthy (Mahādhana[8]) persons who had big trades and income and had also political impact like Kings[9] while on other side were the poor men who could not afford even the medicines during illness.[10] There was a poor middle class also who barely made its both ends meet.[11]

Geographical Data

Ḍalhaṇa in course of his field study travelled far and wide in the country and had occasions to visit different regions and places. His casual reference to them furnishes important clue about the then geographical entities.

He has mentioned Uttarāpatha[12] (Northern region), Dakṣiṇāpatha[13]

[1]गजानामारोहणं हस्तिशिक्षायामतिविस्तृतं सांग्रामिकमाभ्यासिकं च गजचर्या,
तत्र तुरगचर्या विक्रमवाञ्छितोपशल्यसंहितासु हयारोहणम्,
रथचर्यां पदातिचर्यां च जमदग्निराह—"सर्वदिग्भागभागेषु हस्त्यश्वरथपत्तिषु ।
शस्त्रास्त्रैर्यस्तु संयोगः सा चर्येति प्रकीर्त्यते । S.Ci. 11.11.

[2]अस्त्रं मन्त्रवच्छस्त्रम् । S.Ci. 29.15.
अस्त्रं शास्त्रितं धनुः, उपास्त्रं शास्त्रनियमवर्जितं धनुरेव । S.Ci. 11.11.

[3]आयुधानि खड्गशक्त्यादीनि । S.Su. 29.7.

[4]धनुर्गुणैः मूर्वार्कसूत्रमयैः । S.Su. 27.14.
स्नायुरिति शणाकार उपधातुविशेषः येन धनूंषि नह्यन्ते । S.Su. 25.21.

[5]मर्मावरणेषु सन्नाहेषु । S.Su. 26.9.

[6]स्कन्धावारे कटके। S.Su. 34.12.

[7]अर्थः सुवर्णादिः । S.Sh. 10.52.

[8]महाधनो लेलावृक्वणिक्प्रभृतयः । S.Ci. 11.11.

[9]तत्समानां राजतुल्यपुरुषाणां वाणिज्यव्यवहारिणां वार्धुषिकाणाम् । S.Ci. 38.96.

[10]दरिद्रस्य द्रव्याभावत्वे औषधाभावात् । S.Su. 10.8.

[11]सुभृतं सम्यग्भृतं यथा च शरीरयात्रा भवति । S.Ka. 1.8.

[12]S.Su. 46.139, 163, 187; Ci. 17.15; U. 47.11 etc.

[13]S.Su. 38.24,45, 46.204; Ka. 2.51; U. 45.16 etc.

(Southern region), Prāgdśea[1] or Pūrvadeśa[2] (Eastern region), Paścimadeśa[3] (Western region) and Madhyadeśa[4] (Central region) which gives an idea about the broad zonal divisions of the country.

In northern zone there is mention of Kedārabhūmi,[5] Uttara Kuru,[6] Pāñcāla[7] and Kasmir.[8] In Southern zone there are Karnāṭa,[9] Pāṇḍya[10] and Antarvedī[11] (adjacent to Godāvarī). Tīrabhukti[12] (Tirhut, North Bihar), Devagraha[13] (Deoghar), Magadha[14] (South Bihar), Kārtikeyapura[15] (Assam) and Vārendrī[16] (North Bengal) are the places, in the eastern zone. The western zone consisted of Lāṭa,[17] Gurjara rāṣṭra,[18] Pāriyātra[19] and Śākambhari.[20] In Madhyadeśa Mathurā,[21] Bhādānaka,[22] Avanti,[23] Mālavaka,[24] Kānyakubja[25] are mentioned.

Ḍalhaṇa has also mentioned Deśāntara (S.Su. 46.190) which probably means other region. He has also mentioned Pārasīkadeśa[26] Turuṣka[27] and Yavana bhūmi[28] which is also interpreted as Turuṣkadeśa. Explaining the word 'Mūlākara' Ḍalhaṇa takes it as the place

[1]S.Su. 46.139.
[2]S.Su. 38.6,8, 14,54; Ka. 5.46, 6.12 etc.
[3]S.Su. 38.46; U. 51.27.
[4]S.Su. 45.170, 46.4; Ci. 7.6.
[5]S.Cu. 24.5.
[6]S.Su. 46.4.
[7]ibid.
[8]S.Su. 46.163, 152.
[9]S.Su. 303.
[10]पाण्ड्यो दक्षिणदिग्विभागीयदेशः । S.Su. 13.13.
[11]S.Su. 46.4.
[12]S.Ci. 5.7.
[13]S.Su. 46.4.
[14]S.Su. 46.4, 139.
[15]S.Su. 46.139.
[16]S.Ci. 38.84.
[17]S.Su. 30.3; U. 51.27.
[18]S.Su. 42.11.
[19]S.Su. 38.18; Ci. 5.18; U. 56.17.
[20]S.Su. 42.11, 46.21, 313.
[21]S.Su. 1.1, 13.13.
[22]S.Su. 1.1; U. 55.43.
[23]S.Su. 42.21.
[24]S.Su. 42.11; Ci. 7.6.
[25]S.Su. 42.11.
[26]S.Su. 46.182.
[27]S.Su. 46.256.
[28]S.Su. 13.13; Ci. 1.113.

where good horses are found presumably by this he means Iran which was the famous country for good horses.[1]

Among the mountains Himādri (Himavān),[2] Kedāragiri,[3] Sahyādri,[4] Malayādri[5] etc., are mentioned.

Rivers have been termed as Nada (Śoṇa etc.), Nadī (Gaṅgā etc.)[6] and Mahānada (Sindhu)[7]. Vitastā,[8] Sarayū,[9] Narmadā[10] and Carmaṇvatī[11] (Chambal) have been mentioned. The meeting point of two rivers is known as Saṃgama.[12] Perhaps Ḍalhaṇa had in his mind the Prayāga-Saṃgama.

Among seas, Paścimodhi[13] (Paścimārṇava or Paścima Samudra) and Dakṣinasamudra[14] are mentioned. They are Arabian sea and Indian Ocean respectively.

[1] मूलभूत आकरो मूलाकरः प्रशस्यतरतुरंगमोत्पत्तिभूमिः । S.Su. 46.32.
[2] S.Ci. 26.34, 36m 38,84; U.12.11, 17.40.
[3] S.Su. 46.433.
[4] सह्यो नर्मदायाः पारे पर्वतदेशः । S.Su. 13.13.
[5] S.Su. 38.45.
[6] नद्यो गंगाद्याः, नदाःशोणाद्याः प्रसिद्धाः । S.Su. 29.79.
[7] सिन्धुर्नाम महानदः । S.Ci. 4.32, 29.29, 30.30.
[8] वितस्तायाः नदीविशेषायाः । S.Ci. 29.28.
[9] S.Ci. 26.34-36, 38.84.
[10] S.Su. 38.12.
[11] ibid.
[12] संगमे नदीद्वयमेलके । S.U. 31.9.
[13] S.Su. 46.196, 45.122; Ci. 9.7, 31.5.
[14] S.Su. 46.313.

II

Ḍalhaṇa's Comments on Drugs

I. BASIC CONCEPTS OF DRAVYAGUṆA

Ḍalhaṇa has mentioned the word 'Dravyaguṇa' in the sense of Pharmacology.[1] He also says it as 'Guṇopavarṇana Śastra.[2]

Dravya : While explaining the definition of 'Dravya' he says that where Karma (action) and Guṇas (properties) are situated and which is samavāyī kāraṇa (material cause) is termed as Dravya. Only Dravya is Samavāyī Kāraṇa just as thread in piece of cloth, Clay particles in a pitcher etc. No Karma is inherent in Karma nor Guṇa in Guṇa.[3]

Dravya, Guṇa and Karma have been taken by the word Bhāva'[4] Dravya is Āśraya (substratum) and the Guṇas, Rasa etc., are 'Āśrayī'[5] (dependent). In fact, the emergence of both Āśraya and Āśrayī is simultaneous and as such they are interdependent.[6]

Dravyas are composed of Five Bhūtas so the properties of Bhūtas and also Vīrya, Vipāka etc., are observed in Dravyas. The specific and inherent property of Dravya (Bhūta) is called Prakṛti such as uṣṇatva of Tejas, Dravatva of Ap etc.[7]

Dravya stays for a certain period and not Rasa etc. For instance, the Mango fruit at first is Kaṣāya-Amla (astringent-sour), then Amla (sour) and finally becomes Madhura (Sweet) but still it always

[1]यदालेपनं द्रव्यगुणापेक्षया यस्य दोषस्य शमनं भवेत् तत् तत्र हितमित्यर्थः। S.Su. 18.7.
शेषाणां तु द्रव्यगुणादूह्यम्। S.Ci. 40.67.

[2]कासहराणि गुणोपवर्णने शास्त्रे तत्पतिषेधे च प्रोक्तानि। S.Ci. 40.4.

[3]क्रियागुणवद् इति क्रियागुणवद् द्रव्यमित्यर्थः। क्रिया कर्म, गुणा उक्ताः विशंतिः। समवायिकारणमपि द्रव्यमेव, यथा पटे तन्तवः, घटे मृत्पिण्डः इत्यादि ! न च क्रियायां क्रिया समवेता, न गुणेषु गुणाश्च समवेता इति। S.Su. 40.3.

[4]अन्यांश्च भावान् द्रव्यगुणकर्माणि। S.Su. 30.15.

[5]एतेनाश्रयो द्रव्यम्, आश्रयिणो रसादयः। S.Su. 40.15.
द्रव्यं चात्र रसाद्याधार उच्यते। S.Su. 12.18.

[6]अन्योन्यापेक्षिकमिति अन्योन्याश्रितमेकवेलोत्पत्तिरित्यर्थः। S.Su. 40.16.

[7]या सर्वास्ववस्थास्वपरित्याज्या सा द्रव्यस्य प्रकृतिः, यथा वह्नेरुष्णत्वम्, अपां द्रवत्वमित्यादि। S.Su. 20.3.

remains as Mango fruit and does not change into the fruit of Āmrātaka or Kośāmra.[1] The word 'Nitya,' in this context, has been interpreted rightly as one remaining for a certain period and 'Anitya' which is destroyed even with this period.[2]

Because of the common constituents (Bhūtas), the word 'Dravya' is applied to body, drugs as well as diet.[3] Similarly, the word 'Bhaiṣajya' denotes drug as well as diet.[4]

Dravya can be classified according to Pañcamahābhūta, source etc.[5]

Dravya is to be considered in terms of Rasa, Guṇa, Vīrya and Vipāka.[6]

Guṇa : Though the word 'Guṇa' is ordinarily used for 'Phala' (result) as well as 'Karma'[7] (action), it denotes properties like Guru-Laghu etc., which are situated in Dravya.[8] In addition to Gurvādi Guṇas Rasa, Vīrya and Vipāka are also Guṇas.[9]

Gurvādi Guṇas are twenty in number.[10] Suśruta has accepted three more-Vyavāyī, Vikāsī and Āśukārī. Some authors sticking to the number (twenty) do not read these additional three Guṇas while others include them by modifying the text accordingly.[11]

While quoting another view, a special category of Guṇas is men-

[1]द्रव्यं हि व्यवतिष्ठते, न रसादयः । यथा-आम्रफलमेकमेव प्रथमं कषायाम्लं, पश्चादम्लं ततो मधुरमपि भवति, न तदेवाम्रफलमाम्रातकं कोशाम्रं वा भवति । S.Su. 40.3.

[2]नित्यत्वात् कियत्कालावस्थितत्वादित्यर्थः अनित्याःगुणा इति विनाशिन इत्यर्थः । S.Su. 40.3.

[3]द्रव्ये पञ्चभूतात्मकदेहे, द्रव्याणि आहारद्रव्याणि । S.Su. 40.18.

द्रव्यमौषधमुच्यते । S.Su. 40.1.

[4]भैषज्यैः भोजनौषधरूपैः, यतो भैषज्यग्रहणेन भोजनमपि गृह्यते । S.Ci. 33.40.

[5]पाञ्चभौतिकस्येति पृथिव्यादिभूतद्रव्यभेदेन । S.Su. 14.3.

द्रव्यं स्थावरादि । S.Su. 1.38. 4.5.

[6]भेषजं रसवीर्यगुणविपाकैः ... प्रविभज्य । S.Ci. 40.69.

रसगुणवीर्यविपाकैः समानानि । S.Ci. 1.135.

[7]गुणशब्दः कर्मवाची । S.Su. 46.7.

अत्र गुणशब्दः फले वर्त्तते । S.U. 47.12.

गुणशब्दस्तत्कार्ये फले वर्त्तते । S.Su. 45.51.

[8]गुणाःगुर्वादयः । S.Su. 1.38, 4.5, 41.5.

स्थूलसूक्ष्मादयो गुणाः द्रव्याश्रया एव । S.Su. 40.17.

[9]गुणैःरसवीर्यविपाकलक्षणैः । S.Su. 46.46 also see Su. 40.4.

[10]S.Su. 40.1, 14.3.

[11]S.Su. 46.525.

tioned as 'Vīryaguṇas'[1] (which are potent enough to attain the stage of vīrya).

Guru-Laghu : These terms are used in three contexts—Mātrā (quantity), Guṇa (property) and Vipāka[2] (digestion). Māṁsa, Meat of buffalo and pig etc., are cited as examples of Guru by Dravya (or Guṇa).[3] Laghutva has been interpreted as opposite to Gurutva and as property of Ākāśa.[4] The examples of Dravya-Laghu are Rakta Śāli, Jāṅgala māṁsa etc. Old Rakta Śāli is said as Laghu.[5]

Śīta-Uṣṇa : Śīta is a property of uncombined Vāyu.[6] Śīta and Uṣṇa are used in the sense of sparśa (touch) as well as Vīrya.[7]

Snigdha-Rūkṣa : Ghee etc., are snigdha while Caṇaka etc., are Rūkṣa.[8] Rūkṣa is a property opposite to Snigdha which produces Rūkṣatā (Roughness) and Kāṭhinya (hardness).[9] The word 'Paruṣa' and Khara have been used as synonyms of Rūkṣa.[10]

Mṛdu-Tīkṣṇa : Generally the pair is 'Manda-Tīkṣṇa' and 'Mṛdu' is a partner of 'Kaṭhina but Suśruta has not accepted Kaṭhina as a separate entity but only as a synonym of Sāndra and Manda has been read with Sara.[11] Hence in Susruta's view, Mṛdu-Tīkṣṇa is the pair. Mṛdu is soft and delicate which does not exert devastating effect. Generally the use of Madhura, Snigdha etc., has Mṛdu property.[12]

[1] अन्ये तु वीर्यप्रधानाःगुणाःवीर्यगुणास्ते पुनःसरत्वादयः । S.Su. 41.5.

[2] Susruta seems to have taken 'Vipāka' in the sense of Digestion.
गुरु मात्रागुणविपाकेभ्यः । S.U. 40.3.
गुरूणि गुणतः पाकतश्च । S.U. 50.3 also see 49.17.

[3] द्रव्यतो गुरुं माषमहिषवराहपिशितादिकम् । S.Su. 46.493.

[4] लघुता अगुरुत्वम आकाशगुण: । S.Su. 14.9.

[5] लघुरिति रक्तशालिजांगलमांसादिद्रव्यलघु: । S.Ci. 1.132.
सुलघु पुराणरक्तशाल्यादि । S.U. 34.145.

[6] शीत इति असंपृक्तस्य वायोर्गुणोऽयम् । S.Ni. 1.7.

[7] उष्णैरिति उष्णस्पर्शैः, न तूष्णवीर्यैः । S.Su. 45.144 also see 45.119.

[8] द्रव्यं स्निग्धं सर्पिरादि । S.Su. 12.15.
रूक्षाणि चणकादीनि । S.U. 50.3.

[9] रूक्षो गुणस्तद् (स्निग्ध) विपरीतो रौक्ष्यकाठिन्यकरः । S.Su. 46.516.

[10] परुषौ रुक्षौ । S.Ni. 16.5.
परुषं खरस्पर्शम् ! S.U. 7.29.

[11] S.Su. 46.518,522.

[12] मृदु कोमलम् । S Su. 15.21, 41.4; Ci. 1.7.
मृदु सत् कर्शनं न भवति । S.U. 41.33.
मृद्वी क्रिया मधुरस्निग्धकोष्णलवणैरन्तर्बंहिश्च क्रियामाणलेपादिभि: । S.Ci. 1.85.

Opposite to Mṛdu, Tīkṣṇa is a property which exerts immediate, strong and painful effect and also vitiates Pitta. This also repels the insects.[1] Marica, Rājīkā, Jyotiṣmatī; Apāmārgaphala etc., and also Dantī, Dravantī, Cirbilwa, Citraka etc., are examples of Tīkṣṇa Dravyas.[2]

Picchila-Viśada : Picchila is Upalepī (coating) and has mucous touch. It is opposite to Viśada. 'Mṛtsna' is a synonym of Picchila. Picchila has been said as a vīrya which pacifies Pitta. Aralu, Śālmali, Śelu, Vaṭaparṇa etc., have been given as examples of Picchila.[3]

Likewise, Viśada is opposite to Picchila or which is not Picchila.[4] It has also been interpreted as Rūkṣa and Nirmala (Pure).[5] Paruṣa has also been interpreted as Apicchila which is nothing else but viśada.[6] Viśada is like dust.[7]

Sāndra-Drava : Sāndra has been interpreted by the words 'Bahala'

[1] तीक्ष्ण इति तीक्ष्णगुणकर्मकरत्वात् । S.Su. 46.54.
तीक्ष्णं हि द्रव्यमचिरकारि भवति । S.Su. 45.205 also see Sh. 1.19.
तीक्ष्णं मुखदुःखोत्पादकम् । S.Su. 45.199.
तीक्ष्णं दाहपाकस्रावकरम् । S.Ka. 8.83 also see Ci. 33.33.
तीक्ष्णं पित्तकोपि । S.U. 44.3.
अतिशयेन तीक्ष्णं तच्च मक्षिकाणामपसर्पणेन ज्ञेयम् । S.U. 40.10.

[2] तीक्ष्णं राजिकामरिचादिवत् । S.Su. 21.11, 41.3 (3); Ka. 2.19 also see U. 45.3. 55.29; S.U. 46.389.
तीक्ष्णैः दन्तिद्रवन्तीप्रभृतिभिः । S.U. 42.8.
तीक्ष्णौषधानि चिरबिल्वचित्रकादीनि । S.Ci. 1.3.

[3] उपलेपिभिःपिच्छिलादिभिः । S.Ni. 7.7.
पिच्छिलं श्लेष्मस्पर्शवत् । S.U. 43.199.
पिच्छिलमिति विशदविपरीतम् । S.U. 58.25.
मृत्स्नं चेति पिच्छिलम् । S.Su. 15.21 also see S.U. 11.16.
पिच्छिलवीर्यमन्नं, शीतमृदुपिच्छिलानां वीर्याणां पित्तघ्नत्वात् । S.Su. 12.6.
पिच्छिलद्रव्याणि शाल्मलीशेलुटटपर्णादीनि । S.Su. 37.11.
पिच्छिला अरलुशाल्मलीप्रभृतयः । S.U. 40.102.

[4] विशदःपिच्छिलविपरीतः । S.Su. 46.70.
विशदं अपिच्छिलम् । S.Ka. 2.20.

[5] विशदं रूक्षम् । S.Ci. 12.20.
विशदं निर्मलम् । S.Su. 45.112.

[6] परुषं अपिच्छिलम् । S.Su. 14.1.

[7] विशदं धूलिवत् । S.Su. 41.3(4).

(Ghana=Solid or Kaṭhina=Hard) and Saṃhata[1] (Compact).

Dravatva indicates Tanutva or Acchattva. Drava relieves hunger and thirst.[2]

Ślakṣṇa-Karkaśa : In the Caraka Saṃhitā, Khara is in place of Karkaṣa though both are synonymous.[3] Suśruta uses Khara also in respect of Rūkṣa.[4] Slakṣṇa (smoothness) is opposite to Karkaśa which is rough in touch like Karkoṭakaphala' Sāka leaves etc.[5] 'Khara' is also interpreted as 'Kaṭhina' (Hard).[6] In this, Ḍalhaṇa has confused the issue.

Sthūla-Sūkṣma : In the Nirnayasagar edition of the Suśruta Saṃhitā, there is no separate mention of Sthūla Guṇa but it is only a synonym of Sāndra. However, another version includes it as a separate entity.

Regarding Sthūla, Ḍalhaṇa says that Sthūla has gross parts like Piṣṭānna etc.[7]

Sūkṣma is that which penetrates even the minutest channels.[8]

Sthira-Sara : Suśruta does not accept Sthira Guṇa separately, but at various places he defines the word 'Sthira' variously such as Kaṭhina[9] (Hard), Avisarpī[10] (that which does not spread), but which makes the body parts stable[11] and motionless.[12]

[1]संहतं सान्द्रम् । S.Su. 46.79; संघातः काठिन्यम् । S.Su. 41.3(1).
सान्द्रं घनम् । S.Su. 45.198.
बहलं घनम् । S.Su. 14.21, बहलं कठिनम् । S.Su. 16.3.
[2]तनु अच्छम् । S.Su. 14.21 also see S.U. 45.199.
क्षुधं तृषं द्रवत्वात् । S.Su. 46.342.
[3]कर्कशं खरस्पर्शम् । S.Su. 46.297; खरःकर्कशः । S.Su. 46.516.
[4]S.Su 46.516.
[5]श्लक्ष्णो मसृणः । S.Ci. 1.7; S.U. 41.4; श्लक्ष्ण अकर्कशः । S.Su. 11.16.
खरःखरस्पर्शः कर्कोटकफलवत् । S.Ni. 1.7 also see S.U. 41.3(4).
कर्कशौ शाकपत्रसदृशौ । S.Ni. 16.5.
[6]खरा कठिना । S.Su. 46.412.
[7]स्थूलं स्थूलावयवं पिष्टान्नादि । S.U. 40.3.
[8]सूक्ष्मं सूक्ष्मस्रोतोनुसारि । S.Su. 45.112, 14.3; Ci. 33.33; Su. 41.3 (3); Ka. 2.19.
सूक्ष्मं सूक्ष्मस्रोतोऽवगाहनशीलम् । S.Su. 46.316, 521; Ci. 5.40.
[9]स्थिरः कठिन. । S.U. 17.55, 5, 46.353.
[10]स्थिराणि अविसर्पीनि । S.Ci. 6.3.
In this sense the word 'Aviṣyandī' has also been used (S.U. 11.16).
[11]स्थिरं शरीरावयवस्थैर्यकारि । S.Su. 15.21.
[12]स्थैर्यमचलत्वम् । S. 41.3(1).

Opposite to Sthira, Sara is of spreading nature,[1] and anulomana,[2] sometimes it is also used for purgatives.[3]

Vyavāyī : Suśruta accepts Vyavāyī, Vikāśī and Āśukārī in addition to twenty Gurvādi Guṇas. Vyavāyī is that which first circulates in the whole body and then goes to digestion like Viṣa (Poisons) and Madya[4] (Alcoholic beverages).

Vikāśī : By spreading in the body, damages, tissues and produces Lassitude including joints.[5]

Āśukārī : This is also termed as 'Āśu' or 'Śīghra' because of its immediate action.[6]

Yogavāhī : In addition to the above three additional Guṇas, it is appropriate to discuss 'Yogavāhī' here itself. Yogāvahī is that which acts like other partner with which it is combined.[7]

Suśruta has not described the Parādi Guṇas but Ḍalhaṇa in course of his commentary has commented upon these terms. He has defined 'Yukti' as 'Yojanāviśeṣa' (specific or best application) in which all the relevant factors are considered.[8]

Saṃyoga is combination with one, two, three or more drugs.[9] Vibhāga is disjunction.[10]

Pṛthktwa is separateness as Sirā, Snāyu, Peśī etc., are mutually separate individually and also as a group.[11]

[1] सरं प्रसरणशीलम् । S.Su. 15.21.

[2] सरस्य भावः सरत्वमानुलोम्यम, गयी तु विसरणस्वभावं सरत्वमाह् । S.Ci. 33.33.

[3] सरैः विरेचनद्रव्यैः । S.U. 21.30.

[4] व्यवायीति समस्तदेहं व्याप्य पश्चात्पाकं गच्छति विषमद्यवत् । S.Su. 41.4 also see S.U. 45.112, 46.318, 46.523 Ka. 2.19, 22; U. 47.3..

[5] विकाशि सन्धिबन्धविमोचकम् । S.Su. 45.112, 171, 205; U. 47.3.
विकाशिभावेन धातोःशैथिल्यकरणसामर्थ्यम् । S.Ci. 33.33.
विकाशित्वात् हिंसनशीलत्वात्, ' 'कसधातुर्गत्यर्थोऽपि विपूर्वो हिंसार्थः । S.Ka. 2.22.
विकाशि प्रसर्पदप्रसर्पद्धातुबन्धशैथिल्यकारि । S.Ka. 2.20 also see S.U. 46.523.

[6] आशुकारि शीघ्रकारि । S.U. 47.3 also see Ka. 4.36.
आशु शीघ्रं प्रहणनकारि । S.Ka. 2.19. शीघ्रःशीघ्रकारी S.Su. 11.16.

[7] यादृग्द्रव्येण संयोज्यन्ते तादृक् कर्म कुर्वन्तीति योगवाहित्वम् । S.Su. 45.142.

[8] युक्तिविशेषो योजनाविशेषः तोयाग्निसंस्कारवासनाभावनामात्राकालाद्यपेक्षः S.Su. 41.5-
प्रयोगः प्रकृष्टो योगः योजना । S.Su. 8.20.

[9] संयोगःएकद्वित्र्यादिद्रव्येण संहतीभावः । S.Su. 20.3.

[10] विभक्तिर्विभागः समुदायात् पृथक्करणम् । S.Sh. 7.1.

[11] विविक्तता शारीराणां भावानां सिरास्नाय्वस्थिपेशीप्रभृतीनां जातिव्यक्तिभ्यां मिथः पृथक्त्वम् । S.Sh. 1.19.

Parimāṇa is overall measurement.[1]

Rasa : Rasa may be explicit when it is distinguishable as Madhura, Amla etc., and implicit when general Taste sensation is there but particular Rasa can't be identified.[2] Rasa is interpreted by the synonym 'Āswāda'.[3]

Rasas are six in number—Madhura, Amla, Lavaṇa, Kaṭu, Tikta and Kaṣāya, generally said as Madhurādi.[4]

Regarding Bhautika composition of Rasas, Some rasa (Lavaṇa) is composed of Jala and Agni which are quite opposite to each other. Ḍalhaṇa says that opposition is only when they come from different directions but when they are produced together with a single purpose or due to Prabhāva Agni is not subdued by Jala in such cases.[5]

In some contexts, the word 'Rasa' denotes the drugs having Rasa and not Rasa itself because they can't be used in abstract form but only in the concrete form of drugs.[6]

Suśruta has divided Rasas on the theory of Agnisoma in two groups—Āgneya and Saumya. Ḍalhaṇa explaining this adds that Rasas, on the same lines, can be grouped according to the properties of Snigdha-Rūkṣa and Guru-Laghu.[7] Āgneya Rasas are Kaṭu, Amla and Lavaṇa while other three are Saumya.[8]

Guru are three Rasas—Madhura, Amla and Lavaṇa.[9]

While concluding the explanation on Saṃśamanavargas he says that:

(*i*) All dravyas having predominance of Pṛthivī, Jala and Tejas

[1]परिमाणमिति स्वं सर्वतो मानम् । S.Su. 15.37.

[2]व्यक्तरसता रसनेन्द्रियग्राह्यमधुरादिरसता । S.Su. 45.11.

अव्यक्तरसं मधुरादिरसविशेषानुपलब्धेः । S.Su. 41.4.

अनिर्देश्यरसं अव्यक्तरसं अत्यल्परसत्वात् । S.Su. 45.3.

[3]आस्वादतो रसात् । S.Su. 46.331.

[4]रसो मधुरादिकः । S.Su. 40.1 also see 1.38, 14.3.

रसाःषट् मधुरादयः । S.Su. 4.5.

[5]उच्यते, पृथग् व्यवस्थितयोर्जलाग्न्योर्विरोधो, न पुनः सहोत्पन्नयोरेककार्ययोः, प्रभावाद् वा जलान्तर्गतमप्येतत् तेजो नोपहन्यते । S.U. 7.4.

[6]अत्र रसशब्देन रसवन्ति द्रव्याणि भण्यन्ते, केवलरसस्योपयोगासंभवात् । S.U. 64.5.

[7]सौम्याश्चाग्नेयाश्चेति चकारद्वयात् स्नेहरूक्षगुरुत्वलघुत्वैरपि द्वैविध्यंसूचयति । S.Su. 42.7.

[8]अग्निगुणोद्रिक्ताः रसाः कटवम्ललवणाः । S.U. 64.41.

[9]गुरवस्त्रयो रसाः मधुराम्ललवणाः । S.U. 64.46.

are Vātasaṃśamana. He adds Māṣa, Tila and Atasī in the list given by Suśruta.[1]

(*ii*) All dravyas predominant in Ākāśa, Pṛthivī, Jala and Vāyu are Pittasaṃśamana. He includes all the Madhura, Tikta, Kaṣāya dravyas in the list.[2]

(*iii*) All dravyas having predominance of Tejas, Vāyu and Ākāśa will be kapha-saṃśamana. He included all the Kaṭu, Tikta, Kaṣāya dravyas in the list.[3]

Madhura : The word 'Madhura' has also been interpreted as Snigdha[4] (because Snigdha is a property of Madhura Rasa).

Examples of Madhura Rasa are given as Kākolyadi,[5] Drākṣā, Madhuka, Sārivā.[6] Among Madhura Phalas (fruits) are Ficus fruit, Nārikela, Kadalī, Tāla and dry fruits like Vātāma, Abhiṣuka etc.[7]

Madhurāmla (Sweet-sour) dravyas are divided into groups—(1) Madhura when there is predominance of Madhura Rasa and (2) Amla—in case of predominance of Amla Rasa.[8]

Amla : Among Amla dravyas, Bījapūraka, Kapittha, Cukrikā, Vṛkṣāmla, Kāñjika etc., are enumerated.[9] Dāḍima and Āmalaka are important among Amla dravyas.[10]

Kaṭu : Important Kaṭu dravyas are Suṇṭhī, Marica, Pippalī (Trikatu) etc.[11] Kaṭu, sometimes also means 'Tikta'.[12]

[1] यावद् भूजलानलगुणबहुलं द्रव्यं वातसंशमनम् । S.Su. 39.7.
प्रभृतिग्रहणान् माषतिलातसीप्रभृतीनां ग्रहणम् । ibid.

[2] यत् ' ' खभूमिजलानिलभूमिष्ठं तदपि पित्तशमनं ग्राह्यम् । S.Su. 39.8.
प्रभृतिग्रहणादनुक्तमपि मधुरतिक्तकषायं द्रव्यं ग्राह्यम् । ibid.

[3] तेजोऽनिलाकाशगुणभूमिष्ठमनुक्तमपि द्रव्यं कफसंशमनम् । S.Su. 39.9.
प्रभृतिग्रहणदनुक्तकटुतिक्तकषायाणामुपसंहारः । S.Su. 39.9.

[4] समधुरं ईषत्-स्निग्धम् । S.Su. 13.5.

[5] मधुराणि काकोल्यादीनि । S.Ci. 5.8.

[6] S.U. 39.179.

[7] S.U. 42.76, 21.23, 46.433.

[8] सर्वमपि मधुराम्लं मधुररसोत्कटं मधुरमित्युच्यते, अम्लरसोत्कटमम्लमित्युच्यते, इति द्विविधम् । S.Su. 46.142.

[9] अम्लैःबीजपूरककपत्थचुक्रिकावृक्षाम्लकाञ्जिकादिभिः । S.U. 40.108 also see S.U. 46.389, 42.126.

[10] ईषदम्लैःदाडिमामलकैःतेषामेवाम्लेषु प्रधानत्वात् । S.Su. 14.38.

[11] कटूनि त्रिकटुकादीनि । S.U. 53.15 also see S.U. 46.351, 379 Ci. 9.53; U. 47.28.

[12] तिक्तेऽपि कटुशब्दस्य प्रवृत्तेः S.Ni. 10.24.

Tikta : Tikta dravyas are enumerated in Paṭoladi gaṇa.[1] Other drugs in this group are Nimba, Durālabhā, Guḍūcī, Ativiṣā, Parpaṭaka, Kirātatikta[2] etc.

Tikta Rasa is Āmapācana and as such has been recommended in Pittātisāra and Jwarātisāra etc..[3] While explaining the mechanism of action of these drugs as Āmapācana, Ḍalhaṇa only quotes the common verse from the Caraka Saṃhitā and does not furnish any rational explanation. However, he quotes other's view which holds that the Tikta dravyas like Arka, Aguru etc., having Uṣṇa vīrya are Pācaniya and not others having Śītavirya.[4] This also does not present satisfactory explanation. In fact, these drugs act indirectly by removing the covering of Agni by Kapha because Tikta rasa is absorbent and removes the obstruction in digestion by absorbing the excessive mucus secretion.[5]

Kaṣāya : The examples of Kaṣāya rasa are given as Lodhra, Triphalā, Pañcavalkala, Padma, utpala etc. Kaṣāya Rasa is particularly Kaphahara and Avṛṣya (decreasing semen).[6]

Vipāka : Vipāka has been defined as 'Viśiṣṭa Pāka[7] (particular transformation) in contrast to 'Pāka' or 'Pakti,' (general digestion).[8] Vipāka is also interpreted as healthy transformation.[9] Clarifying the concept further Ḍalhaṇa has said that 'Vipāka' is the term used in relation to a substance which during digestive process accepts another Rasa leaving its natural Rasa.[10]

[1]तिक्तानि पटोलादीनि । S.Ci. 5.8.

[2]तिक्तमुखो निम्बादिभक्षणेनेव । S.U. 52.9.

तिक्तादीनि दुरालभापर्पटककिरातितिक्तकप्रभृतीनि । S.U. 39.179 also see U. 47.28, 40.60.

[3]एवंविशिष्टैस्तिक्तै' ' 'आमपाचनं पित्तातिसारे बोद्धव्यम । S.U. 40.60.

[4]ibid.

[5]See my article in Ayurveda Vikasa, November, 1977.

[6]कषाय: कषायरसद्रव्यं, तच्च लोध्रादिकम्, अन्ये तु हरीतक्यादिकं पञ्चवल्कलादिकं चाहुः ।
S.Su. 14.40 also see S.U. 46.433; Ci. 5.8

कषायाणि पद्मोत्पलप्रभृतीनि । S.U. 39.179.

कषायरसप्रभावात् कफहारित्वमवृष्यत्वं च ज्ञेयम् । S.Su. 46.35.

[7]विशिष्टः पाको विपाकः । S.Su. 40.10.

[8]पक्तिः अग्निकृताऽऽहारपरिणतिः । S.Sh. 1.19.

[9]विपाकं सुखपरिणामम् । S.U. 64.69.

[10]यद् द्रव्यं परिणामकाले स्वाभाविकं रसं परित्यज्य रसान्तरं भजते तत्र "विपाक" इति संज्ञा ।
S.Su. 40.1.

Suśruta has used the term 'Vipāka' both for digestive and Post-digestive transformation. While stating the importance of Vipāka he says that Vipāka is important because the effect of the ingested substance depends upon whether it is digested properly or not. Ḍalhaṇa explaining it further adds that if it is properly digested it would produce beneficial effect (Guṇa) otherwise Doṣa.[1] This clearly shows that Suśruta meant also digestion by the term 'Vipāka'. Moreover, dealing with Vipāka doṣa of water, it is said that in case of Vipāka-doṣa, water causes delayed digestion associated with pain etc.[2] This also supports the above idea.

Suśruta has said two types of Vipāka—Guru and Laghu[3] but these terms are also related with digestion in addition to the metabolic state. Guru has been interpreted as 'Cirapākī'[4] (Having delayed digestion) while it also means 'Madhura Vipākī' and 'Vātapittahara'.[5] Pippali inspite of being Kaṭu pacifies Pitta because of its having Madhura Vipāka.[6]

The word 'Vidagdha' and 'Avidagdha' are interpreted as 'Amlapāka' and Madhura Pāka respectively.[7] They also seem to be related with Awasthāpāka and not with Niṣṭhāpāka.

Vīrya : The term 'Virya' is interpreted as 'Śakti'[8] (potency). Sometimes it is also taken as 'Utsāha', Retas (Semen) and properties like sneha etc.[9] It has been said that Vīrya is the 'Sāra' (essence) of drug[10] which is destroyed after a certain period[11] and is accentuated by certain processes.[11a]

[1] गुणं सम्यग् विपक्वानि, दोषं मिथ्याविपक्वानि । S.Su. 40.10.

[2] विष्टम्य वा पच्यत इति चिरकालं स्थिरीभूय शूलादिकं कृत्वेत्यर्थः । S.Su. 39.10.

[3] द्वै विपाकौ गुरुलघु । S.Su. 1.38, 4.5.

[4] गुरुश्चिरपाकी । S.Su. 41.3 (1) also see S.U. 45.158, 198, 46.161.

[5] गौरवं वातपित्तहारित्वं, गौरवं मधुरविपाकित्वमित्यन्ये । S.Su. 45.163.

[6] कटुका पिप्पली पित्तं शमयति । S.Su. 40.5.

[7] विदग्धम् म्लपाकम् । S.U. 64.10 also see Su. 6.11.

अविदग्धाःमधुरपाकमुपगताः । S.Su. 6.11.

[8] वीर्यं शक्तिः । S.Su. 6.15 also see Su. 21.14, 45.204; Ci. 24.77, 38.50; Ka. 2.18; U. 41.19.

[9] वीर्यमुत्साहलक्षणम् । S.U. 27.11.

वीर्यं रेतः । S.Su. 35.29 also see S.U. 35.13.

वीर्यं स्नेहादिगुणः । S.Ci. 35.26.

[10] औषधस्य सारं वीर्यम् । S.Ci. 1.117.

[11] परिपाकातिपाण्डुत्वे हि वीर्यातिक्रमः स्यात । S.Su. 43.3.

[11a] तिलनालदीपनाच्छक्त्यतिशयोभवति । S.Su. 11.12.

Ḍalhaṇa differentiates between Śakti (potency in general) and Śīta-uṣṇa etc., (technical potency). He says in this connection in various ways :

(*i*) Vīrya denotes 'Śakti' and not Śīta-uṣṇa Virya etc.[1]

(*ii*) Vīrya is Śakti or Śaktiman Guṇas (potent properties) like Śīta-uṣṇa etc.[2]

(*iii*) Vīrya is Śakti but some take it as Vīrya like Śīta-uṣṇa.[3]

(*iv*) Vīrya is Śīta-uṣṇa etc.[4]

He further adds that the Vīrya snigdha etc., are perceived by Touch (sparśa)[5] but essentially Sparśa and Vīrya are different. A substance may be śīta in sparśa but uṣṇa in Vīrya. Hence in several contexts to define the position. Both the words 'Sparśa' and 'Vīrya' are used which are applied externally and internally respectively.[6]

While defining Vīrya, Ḍalhaṇa follows Caraka and quotes the definition given by him.[7] He also follows the theory of Multiple Vīrya enunciated by Caraka.[8]

Suṣruta does not distinguish Vīrya from Prabhāva. Ḍalhaṇa too, has given Vīrya and Prabhāva as synonyms[9] and has defined Vīrya (*i*) as a means of inexplicable action.[10] (*ii*) As Prabhāva producing action for which Dravya, Rasa, Guṇa and Vipāka are incapable and having synonyms Śakti, Utpattiviśeṣa, Sāmarthya and Prabhāva.[11] Though Prabhāva is distinguishable by its 'Acintya' (inexplicable) nature, Ḍalhaṇa has confused the issue by saying Vīrya as 'Acintya

[1]वीर्यशब्दःशक्त्यभिधायकःनतु शीतादिवीर्यवाचकः । S.Su. 45.157.

[2]वीर्यं शक्तिः, शीतोष्णादयो वाऽष्टौ शक्तिमन्तो गुणाः । S.Su. 41.5.

[3]अल्पवीर्याःअल्पशक्त्यः, अन्ये तु वीर्यशब्दं शीतोष्णाख्यवीर्यवाचिनं मन्यन्ते : S.Su. 6.11.

[4]वीर्याणि शीतोष्णादीनि । S.Su. 1.38.

[5]स्पर्शग्राह्याणि स्निग्धादिवीर्याणि । S.Su. 30.14.

[6]वीर्यविपाकस्पर्शः दुष्टमम्बु । S.U. 41.4.

शीतैःशीतस्पर्शैः शीतवीर्यैश्चान्नपानैः । S.U. 64.57.

शीतैः शीतवीर्यस्पर्शैः । S.Ka. 5.60.

उष्णैरुष्णस्पर्शद्रव्यैः, उष्णस्पर्शत्वं चाग्न्यादिजनितं ज्ञेयम् । S.Su. 20.14.

[7]येन कुर्वन्ति तद् वीर्यम् । S.Su. 46.208.

[8]वीर्यत इति वीर्यशब्देनात्र' 'विंशतिगुणाःषड्रसा अप्युच्यन्ते, येन "कुर्वन्ति तद्वीर्यम्" इति वचनात् । S.Su. 20.18.

[9]वीर्यं शक्तिः प्रभावः इत्यनर्थान्तरम् । S.Ci. 35.25.

[10]वीर्यं चाचिन्त्यक्रियाहेतुः । S.Su. 45.11.

[11]द्रव्यरसगुणविपाकैर्यत् कर्म कर्त्तुं न शक्यते तत् कर्म कुर्वन् प्रभावो वीर्यमुच्यते, तथाहि-वीर्यं शक्तिरुत्पत्तिविशेषः सामर्थ्यं प्रभाव इत्यनर्थान्तरम् । S.Su. 40.1.

Kriyāhetu' and making Vīrya and Prabhāva as synonymous.

The number of Vīrya is two according to Suśruta though he has mentioned eight Vīryas also according to others' view. Ḍalhaṇa too follows the same.[1] Regarding eight Vīryas, he sometimes follows Suśruta and sometimes Caraka[2] (Caraka takes Guru-Laghu while Suśruta has replaced them by Viśada-Picchila).

Although there is no third category but Śīta and Uṣṇa according to the predominance of soma and Agni in principle,[3] practically there is accepted a group on the borderline which is termed as 'Sādhāraṇa'[4] (common or intermediate).

The word 'Śīta' denotes Śītavīrya drugs[5] which are used externally as well as internally such as drugs of Kākolyādi, Utpalādi and Nyagrodhādi Gaṇas.[6] External application of these dravyas is done in the form of Paste, Pack and bath.[7]

At one place Ḍalhaṇa has distinguished Āgneya from Uṣṇa and clarified it with certain examples such as Prabhā (Lustre) is Āgneya but not Uṣṇa, Kṣāra is Uṣṇa but not Āgneya, Matsyas (fish) are also Uṣṇa but not Āgneya.[8] The examples of Āgneya dravyas are Tila, Māṣa, Surā, Śukta etc.[9]

[1] द्विविधवीर्यस्येति शीतोष्णवीर्यभेदेन । S.Su. 14.3; they are also called as Saumya and Āgneya (आग्नेयं अग्निभूताधिदैवतस्वभावम्, सौम्यं सोमभूताधिदैवतस्वभावम्) ।
S.Su. 1.22.

वीर्यं शीतोष्णमष्टविधं वा । S.Su. 4.5.

[2] अष्टविधवीर्यस्येति शीतोष्णस्निग्धरूक्ष-विशदपिच्छिलमृदुतीक्ष्णभेदेन । ibid, also see S.U. 20.18.
आदिशब्दादन्येऽपि वीर्यसंज्ञकाःगुणाः पिच्छिलविशदतीक्ष्णमृदवो गृह्यन्ते, तथा गुरुलघुवीर्यञ्च ।
S.Su. 20.17.

[3] प्रायेण हि सर्वं द्रव्यं शीतमुष्णं, न तृतीयो राशिरस्ति, अतो द्वावेव अग्नीषोमौ भूयांसौ ।
S.Su. 1.22.

[4] अनुष्णशीतमिति साधारणम् । S.Su. 21.17.
नात्युष्णशीता काकमाची यथा । S.Ci. 8.29.
शीतञ्चेति चकारान्नात्युष्णशीतं, तेन संयुक्तवातपित्तकर्तृत्वम् । S.Su. 46.271.
उभयसाधारणानि नातिस्निग्धरूक्षाणि स्वास्थ्यवृत्तिकराणि द्रव्याणि षष्टिकरक्तशालिलावकदाडिमतण्डुलीयकादीनि । S.Su. 15.34.

[5] शीतं शीतवीर्यम् । S.Su. 15.21.

[6] शीतलाश्च गणाः काकोल्याद्युत्पलादिन्यग्रोधादयः । S.Su. 37.4 also see Ci. 3.26; U. 45.16.

[7] शीताः लेपाः, ते च न्यग्रोधादिशीतलगणकृताः । S.U. 45.18 also see U. 46.14.
सेकांश्च शीतलान् क्षीरेक्षुरसयष्टिमधुककषायधान्याम्लचुक्रादिशीतद्रव्यपरिषेकान् । S.Ci. 36.13 also see U. 26.12.

[8] S.Su. 45.112.

[9] आग्नेयानां च द्रव्याणां इति तिलमाषसुराशुक्तादीनाम् । S.Su. 15.12.

By the word 'Uṣṇa' Uṣṇavīrya is meant[1] such as drugs of Vacādi, Pippalyādi and Muṣkakādi gaṇas, Ajagandhā etc., Bhadradārvādi, Kuṣṭha, Aguru etc.[2] They are administered externally as well as internally.[3]

Uṣṇavīrya drugs subdue the effects of Śītavīrya ones.[4] They also vitiate Pitta.[5]

Mṛduvīrya has been interpreted as Śītavīrya.[6] Tīkṣṇa Dravyas are responsible for the potency of Kṣāra.[7] Tīkṣṇa Kavala (Gargs) are done with Pippalyādi Kaṭu dravyas.[8]

Prabhāva : As said earlier, Vīrya and Prabhāva have been mentioned as synonymous but Prabhāva can be distinguished by the terms Swabhāva, 'Pṛkriti' or 'Śaktiviśeṣa' exerting acintya (inexplicable) effect though they all have been mentioned as synonymous.[9] The word 'Ojas' is also sometimes used for Prabhāva.[10] 'Swabhāva' is 'Sahaja Dharma' (inherent activity) due to specific natural composition of the drug.[11]

Śakti is described in accordance with Guṇa, Saṃyoga and Prabhāva[12] Guṇa here represents Vīrya in contrast with Prabhāva.

Prabhāva is actually a shortened form of Dravya-Prabhāva.[13] It is

[1]उष्णं उष्णवीर्यम्, तेनानूपमांसं मधुरतिक्तं काकमाच्यादि कटु च यत् किंचित उष्णवीर्यं तद् गृह्यते । S.Ci. 15.17 also see S.U. 45.65.

[2]उष्णैरुष्णवीर्यैःवचादिपिप्पल्यादिमुष्ककादिगणैः, अन्ये तु उष्णवीर्यै अजगन्धादिभिः मिश्रकोक्तैः । S.Ci. 19.12.

उष्णगणाः भद्रदार्वादयः पिप्पल्यादयश्च । S.Ci. 17.4 also see U. 42.21.

द्रव्याण्युष्णानि उष्णवीर्याणि कुष्ठागुरुप्रभृतीनि । S.Su. 37.9.

[3]S.Su. 12.20.

[4]उष्णस्य भावःऔष्ण्यं सौम्यद्रव्योपमर्दनकरणसामर्थ्यम् । S.Ci. 33.33.

[5]तीक्ष्णोष्णवीर्याणामुग्रगन्धानामोषधीनां पित्तकारित्वम् । S.U. 39.57.

[6]S.U. 18.80.

[7]S.Ci. 6.4.

[8]S.U. 21.33.

[9]प्रकृतिः, स्वभावः, शक्तिविशेषः, प्रभावो, वीर्यमित्यनर्थान्तरम् । S.Ci. 33.33.

[10]ओजः शब्देन प्रभावो वीर्यमुच्यते । S.Ci. 9.71 also see U. 18.54, 40.90.

[11]स्वभावोऽत्र सहजो धर्मः । S.Su. 1.24.

Based on this Vāgbhata has defined Prabhāva as 'Dravyaswabhāva' (द्रव्यस्वभावः प्रभावः) ।

[12]प्रत्येकं हरीतक्यादीनामुक्ता शक्तिर्गुणतः संयोगतः प्रभावतश्च । S.Su. 44.70.

[13]यदा द्रव्यप्रभावविशेषेण खर्जूरमातुलुंगसौवर्चलादि स्नेहाभ्यंगादिभिर्न प्रशममेति। S.Ci. 4.7 also see S.U. 45.186.

also mentioned as 'Ādhāra-Prabhāva[1] because Dravya is Ādhāra of all the properties. Drugs are also said to possess specific[2] or selective[3] action which also comes under Prabhāva. Dravya-Prabhāva is said to be acintya or amīmāṁsya but only in relation to specific drugs like Khadira, Tuvaraka etc., and not for all the drugs generally.[4] The effect of Mantra-Tantra, anti-poisons, emetics etc., is also due to this Acintya Śakti.[5]

Certain actions of several drugs have been explained by Prabhāva such as Saṃgrāhī effect of Ghee obtained from Milk, Pācana effect of Śitavīrya Saktu, Vṛṣya effect of washing the feet, effect of the sun etc.[6]

The Tridoṣaghna effect of drugs like Āmalakī, Kākmācī Guḍūcī etc., is also explained by Prabhāva.[7]

The action of single drugs was intelligible but of a compound formulations or combinations of more than one drug the mechanism was mostly acintya and their effect is said as due to Prabhāva. It is said that only Ṛṣis (sages) know the effect of the combination of drugs.[8] Various examples have been given in this context.[9]

The effect of Rasāyana drugs is said to be acintya.[10]

'Prabhāva' has also been used in case of diseases[11] and their treat-

[1]काञ्जिकस्येव प्रभावादाधारप्रभावाच्च शाखायां हन्ति । S.Su. 45.56.

[2]दोषदुष्टिकारित्वेन धातुदूषणकरत्वं न लभ्यते, विशिष्टशक्तित्वाद् द्रव्याणाम् । S.Su. 20.20.

[3]न खलु तैलं मेदोघ्नमपि मांसं न करोति, प्रतिनियतशक्तित्वाद् द्रव्याणाम् । S.Su. 45.112.

[4]अमीमांस्यानि, कानि पुनस्तानि, खदिरतुवरकरसाञ्जनहरिद्रादीनि कुष्ठघ्नानि, न तु सर्वाणि द्रव्याणि । S.Su. 40.19.

[5]मन्त्राणामचिन्त्यशक्तित्वात् । S.U. 28.11.
एतेन मन्त्रतन्त्राभ्यां तु विषप्रतीकारः । S.Ka. 5.8.
गुरुत्वलघुत्वे चेह प्रभावविशेषाधिष्ठिते त्रिवृतादिमदनफलादिद्रव्यसमवेते ग्राह्ये न तु गुरुत्वलघुत्वमात्रे । S.Su. 41.6 also see Ci. 33.33.

[6]S.Su. 45.105, 37.9; Ci. 24.70, 86.

[7]आमलके प्रभावान्त समानगुणैः कोपः । S.Su. 46.144 also see 40.5; U. 49.24.

[8]ऋषयस्त्वेव जानन्ति द्रव्यसंयोगजं फलम् । S.U. 55.51.

[9]शालिषु पयोऽनुपानं समानमपि अचिन्त्यत्वात् संयोगशक्तीनाम् । S.Su. 46.426.
संयोगशक्तेर्वाऽचिन्त्यत्वात् । S.Su. 46.369.
योगशक्तिप्रभावात्तिलयवकल्कवत् क्षारस्य शोधनरोपणत्वं न विरुध्यते । S.Su. 11.5.
द्रव्यसंयोगशक्तेरचिन्त्यत्वात् । S.Ci. 10.13 also see Su. 32.3; Ci. 6.13, 9.44; U. 17.6-7, 26.4.

[10]भल्लातकविधानवदत्राहारे क्षीरं कुष्ठकरमपि न विरुद्धं, रसायनशक्तेरचिन्त्यत्वात् । S.Ci. 10.13.

[11]रोगप्रभावाच्च S.Ni. 6.5; व्याधिस्वभावात् । S.Sh. 2.5.

ment. Leaches by their nature take out the impure blood first.[1]

Karma : 'Karma' denotes activities of drugs such as Śodhana etc.[2] This word is also used for Saṃskāra (Processing).[3] Drug treatment consists of Saṃśodhana and Saṃśamana.[4] These drugs are mostly Doṣa-Pratyanīka (acting on doṣas) while those mentioned in Dravyasaṃgrahaṇīya chapter (S.Su. 37) are mostly Vyādhipratyanīka (acting on diseases).[5]

In terms denoting various Karmas, certain suffixes like vināśana etc., are used. Explaining this, Ḍalhaṇa says that 'Vināśana' means eradication, Haraṇa means pacifying or eradicating and Śoṣaṇa means absorption of liquid and slimy substances like Kapha and Medas.[6]

Interpretation of certain terms denoting action is given below:

Sukha : That which provides Health.[7]

Hlādana : That which provides relief by subsiding thirst, sweat, burning sensation etc.[8]

Snehana : That which produces snigdhatva[9] (oiliness).

Swedana : Is fomentation which is Pācana and Pacifying Āma Vāta.[10] Swedana drugs are uṣṇa like Kukkuṭa and Varāhamāṃsa.[11]

Twakprasādana : Which smoothens skin used externally or internally.[12]

Tāpana : Heating the body.[13]

[1] जलौकास्त्वात्मप्रभावेण प्राग् दुष्टमेव रक्तं पिबन्ति, यथा दुग्धमिश्रितोदकाद् हंसो दुग्धमेव पिवति। S.Su. 13.20.

[2] कर्मशब्देनात्र भेषजद्रव्यव्यापारः शोधनादिरुक्तः। S.Su. 41.5.

[3] कर्मशब्देनात्र संस्कारोऽभिप्रेतः। S.Su. 20.14.

[4] क्रियाः संशोधनसंशमनाहाराचाराख्याः। S.Su. 15.17.

[5] S.Su. 39.1.

[6] विनाशन-हरण-विशोषणानामर्थभेदमाहुःतत्र कुष्ठविनाशनो मूलोच्छेदेन, हरणो मेहपाण्ड्वादेः संशमनत्वेन निर्मूलत्वेन वा, शोषणःकफमेदसोःद्रवस्निग्धयोः S.Su. 38.9.

[7] सुखं स्वास्थ्योत्पादकम्। S.Su. 46.433.

[8] ह्लादनःसुखकारी, तृट्स्वेदमूर्च्छादाहजिदित्यर्थः। S.Su. 46.515, 41.3 (2), 42.9, 45.132.

[9] स्नेहनं स्निग्धत्वापादकम्, S.Su. 45.96.

[10] स्वेदनमिति स्वेदनस्यामवातावजयकारि पाचनत्वात्। S.Su. 46.505.

स्वेदनं स्वेदजनकम्। S.Su. 46.102.

[11] उष्णत्वात् स्वेदजननी। S.Su. 46.341; S.Su. 15.11.

[12] त्वक्प्रसादनमभ्यङ्गे भोजने च। S.Su. 45.112.

[13] तापनं शीरादिसंतापनम्। S.Su. 41.3 (3).

Dāhanāśana : Which removes Dāha (burning sensation).[1]

Yātrākara : Which maintains the body.[2]

Tarpaṇa : Producing tṛpti (satisfaction).[3] Also called as Prīṇana.[3a]

Jīvana : Means 'Prāṇadhāraṇa' (which supports life). Some interpret it as saumyadhātu—vṛddhikara (increasing Saumyadhatu) and others take it as increasing Ojas.[4]

Āśwāsajanana : Reviving the persons exhausted by overwork.[5]

Dhāraṇa : Supporting in cases of emergency.[6]

Mārdavakara : Producing softness in the body.[7]

Harṣaṇa : Produces exhilaration.[8]

Āpyāyana : Which hastens recovery by replenishing memory, voice, strength and semen etc.[9]

Bandhakāraka : Which improves anabolic activity.[10]

Bṛṃhaṇa : Which increases the bulk[11] (weight) and anabolic activity[12] of the body. It acts by increasing the liquid and solid mass[13] and also by nourishing the Dhātus and thus making the body strong and firm.[14] Bṛṃhaṇa is advisable for Kṛśa (thin and debilitated persons)[15] because they improve the muscles.[16]

Balya : Bala has been defined as 'Upacaya' (Firmness) and 'Śakti' (Strength). Hence Balya is that which is conducive for Bala by improving Ojas.[17]

[1] दाहनाशनं स्पर्शात् । S.Su. 45.214.

[2] यात्राकरः शरीरस्थापित्वात् देहस्य यात्रां वर्त्तनं करोति । S.Su. 46.522.

[3] तर्पणं तृप्तिजनकम् । S.Su. 45.3, 46.433, 343, 102, 42.9.

[3a] प्रीणनं तृप्तिजनकम् । S.Su. 45.112.

[4] जीवनं प्राणधारणम्, साम्यधातुवृद्धिकरं इति केचित्, "ओजोवृद्धिकरम्" also see Su. 38.36, 42.9, 45.214, 46.517 इत्यन्ये । S.Su. 45.3.

[5] आश्वासजननमिति मार्गादिशुष्कदेहानां प्राणजननम् । S.Su. 45.3.

[6] धारणमिति शस्त्रपातादिव्यथासु मूर्च्छतां शरीरं दधातीति धारणाम् । ibid.

[7] मार्दवकरं शरीरकोमलतोत्पादकम् । S.Su. 46.433.

[8] हर्षणं हर्षोत्पादकम् । S.Su. 46.353.

[9] आप्यायनः स्मृतिस्वरहीनज्वरक्षीणकृशाल्परेतसां स्वास्थ्यकरः । S.Su. 46.361.

[10] बन्धकारक उपचयकारकः । S.Su. 46.520.

[11] बृंहणः शरीरवृद्धिकरः । S.Su. 38.36.

[12] बृंहणीयः देहोपचयकरः । S.Ci. 1.123, 35.3; Su. 41.3 (1).

[13] बृंहणः शरीरस्य द्रवत्वमूर्तिमत्वाभ्याम् । S.Su. 15.4.

[14] बृंहणं धातुपुष्टिकरत्वेन शरीरदार्ढ्यावहत्वात् । S.Su. 45.112.

[15] बृंहणं चात्यर्थकर्शितस्योपचयार्थम् । S.U. 64.47.

[16] बृंहणा न लेखनाः मांसकरा इत्यर्थः । S.Su. 46.411.

[17] बल्यं उपचयौजः शक्तिकरत्वात् । S.Su. 45.26 also see 45.92, 46.361, 392.

Lekhana : Reduces Kapha and medas and makes a person lean and thin.[1] Hence it is also termed as 'Karśana'[2] 'Lekhana' is also used in relation to eye diseases[3] and ulcers[4] where it is scraping.

Kṣapaṇa : Is decreasing below the base level.[5] While explaining the Kṣapaṇa effect of Doṣas on Dhātus, Ḍalhaṇa says—Pitta decreases Dhātus due to Kaṭu and uṣṇa properties, Vāyu because of absorbing nature and Kapha by causing obstruction in Channels.[6] 'Kṣapaṇa' is also used for Saṁśamana.[7]

Sthāpana : Which does not produce obesity or leanness but maintains the medium state of body bulk.[8]

Chedana : Which breaks up accumulation of Kapha, Meda and abnormal growth by the process of disintegration.[9]

Kledana : Kledana is that which produces Ārdratā (Moisture) or excess of fluid.[10] It is also called as 'Prakledana[11] or 'Utkledi'[12]

Śoṣaṇa : It is opposite to Kledana and absorbs fluid such as in Ulcers, diabetes, impure blood etc.[13] It is also known as 'Kledacūṣaṇa'[14] and Viśoṣī.[15]

[1] लेखनं कफमेदसो: । S.Su. 41.6.
लेखनं मेदोहरम् । S.Su. 45.112.
लेखनं पत्तलीकरणम् । S.Su. 40.5, 45.132, 46.519.

[2] कर्शनं कार्श्यकरम् । S Su. 45.174.

[3] लेखनं दोषस्रावणान्नयनस्य रिक्तीकरणम् । S.U. 18.53.

[4] लेखनं व्रणाद्युत्सन्नमांसस्य । S.Su. 42.10.

[5] क्षपणं वृद्धिसाम्ययो: ह्रास: । S.Su. 15.36.

[6] तत्र पित्तं कटुकोष्णत्वात् धातून् वायुश्च शोषणहेतुत्वात्, कफो मार्गावरोधकत्वात् । ibid.

[7] क्षपणमत्र संशमनम् । S.Su. 15.17.

[8] स्थापयेत् न कर्शयति नापि स्थूलयति अपि तु मध्यं करोतीत्यर्थ: । S.Su. 46.438.

[9] छेदनी कफादीनां पिण्डीभूतानां भेदकारिणी । S.Su. 45.166.
विश्लेषण: पृथक्करण: प्रत्यवयवानाम्, छेदित्वात् । S.Su. 42.9 (3).
छेदि मेदोग्रन्थ्यादीनाम् । S.Su. 45.134 also see 45.210; Ci. 13.9.
कफविच्छेदि स्त्यानश्लेष्मणो विच्छेदकम् । S.U. 39.106.

[10] क्लेदनमार्द्रभाव: । S.Su. 41.3 (2).
क्लेदनो व्रणस्य । S.Su. 42.9 (3).

[11] प्रक्लेदन आर्द्रभावकर: । S.Su. 46.520.

[12] उत्क्लेदि आर्द्रभावकारि । S.Su. 46.319.

[13] शोषणो द्रवधातो: व्रणमेहादीनां वा । S.Su. 42.10.
शोषण: व्रणक्लेदस्य । S.Su. 11.5. शोषणो दुष्टरक्तादे: । S.Ci. 13.9.

[14] क्लेदाचूषण आर्द्रीभावविनाशकर: । S.Su. 46.517.

[15] विशोषी द्रवधातो: । S.Su. 46.25.

'Viśoṣana' is interpreted as Laṅghana as excessive intake of Katu, Tikta, Kaṣāya[1] and diet consisting of Laghu, Rūkṣa and in little quantity.[2]

Sandhāna : Promotes reunion as in fractures, injuries etc.[3] It is also known as 'Saṃhanana.'[4]

Soṇitasthāpana : Which checks Haemorrhage (Hamostatic) by cauterisation etc.[5]

Skandana : Which solidifies blood (Coagulation).[6]

Vilayana : It is opposite to Skandana and means liquifying[7] (Anti-coagulation). Application of heat promotes anti-coagulation.[8] 'Vilayana' also means subsiding swelling mostly due to Vāta and Kapha.[9]

Pīḍana : Pressing of abscess by means of application of paste of slimy substances.[10]

Dāraṇa : It helps bursting of abscess by application of paste of drugs.[11]

Viṣyandana : Means flow of fluid and sleṣmā.[12]

Bandhana : Which makes a mass by binding together.[13]

Śodhana : Which cleans the wounds particularly dirty (sloughy) ones.[14] After cleaning the wound heals itself by nature.[15]

[1] विशोषणं लंघनम् । आहारोऽपि विशोषण एव कटुतिक्तकषायादि: । S.Ci. 2.87.

[2] विशोषणो लघुरुक्षाल्पभोजनं, अन्ये नानाप्रकारलंघनमाहु: । S.U. 52.29.

[3] सन्धानं घातविशेषाद् द्विधाभूतस्यावयवस्यैकीभाव: S.Ci. 1.130.
सन्धानं भग्नस्य । S.Su. 45.132, सन्धानं व्रणोष्ठादिसंयोजनम् । S.Ci. 1.45 also see S.U. 38.47; Su. 14.39, 46.517.

[4] संहनन: क्षतोरसां तथा भग्नविश्लिष्टसन्धीनां सन्धानकर: । S.Su. 46.361.

[5] शोणितस्थापनं शोणितातिप्रवृत्तिस्तम्भनम् । S.Ci. 1.38.
तदा दहनं शोणितस्थापनार्थं कर्त्तव्यम् । S.Su. 14.42.

[6] स्कन्दनं शोणितस्य स्त्यानीकरणम् । S.U. 14.39 also see 12.21.

[7] विलायनं द्रवीकरणम् । S.Ci. 24.51.

[8] उष्णक्रिया पुन: रक्तविलयनकरी भवति । S.Su. 12.21.

[9] विलयन: शोफस्य वातकफभूयिष्ठस्य । S.Su. 11.5.

[10] पीडनमिति "द्रव्याणां पिच्छिलानां" इत्यादिमिश्रकोक्तै: द्रव्यै: कृत्वा पीड्यते यत् । S.Su. 27.4.
पीडनमिति शाल्मलीत्वगादीनां व्रणे कर्मविशेष: । S.Su. 40.5 also see Su. 42.10.

[11] दारणमिति चिरबिल्वादिभिर्मिश्रकोक्तैरौषधैर्विदारणम् । S.Su. 27.4.
दारणं व्रणादे: । S.Su. 41.3 (3).

[12] विष्यन्दनं द्रवस्रुति: । S.Su. 41.3 (2).
विस्यन्दि श्लेष्मस्रावि, एतेन श्लेष्मणो जनकप्रवर्त्तकत्वमुक्तम् । S.Su. 46.91.

[13] बन्धनं संहत्यापादनम् । S.Su. 41.3 (2),

[14] शोधन: दुष्टव्रणस्य । S.Su. 11.5, 40.5, 42.10, 45.132.

[15] शुद्धस्तु व्रण: स्वयमेव रोहति । S.Su. 11.5.

Ropaṇa : Helps the healing process in clean wounds.[1]

Dāruṇikaraṇa : Making hard.[2]

Utsādana : Raising the depressed wounds.[3]

Avasādana : Lowering the raised wounds.[4]

Nirvāpaṇa : Which provides relief in pain and burning sensation particularly in paittika and Raktaja disorders, wounds etc.[5]

Prasādana : Means purification, which removes impurities particularly of Rakta, Pitta and Netra.[6] Prasanna' means normal.[7]

Doṣasaṅghātabhedana : Which disintegrates the combination of doṣas.[8]

Doṣapācana : Which digests the doṣas combined with Āma.[9]

Saṃśamana : It pacifies vitiated doṣas without evacuating them and does not vitiate the normal doṣa. In the context of Vyādhi (disease), it pacifies the present disease without producing any other disorder[10] (toxic side effect). Saṃśamana is of two types external such as paste, bath etc., and internal such as Pācana, Lekhana etc.[11] According to Doṣas, Saṃśamana is of three types—Vātasaṃśamana, Pittasaṃśamana and Kaphasaṃśamana.

(*i*) *Vātasaṃśamana :* The drugs predominant in Prithivī, Jala and Tejas are Vātasaṃśamana[12] such as Daśamūla, Śatapuṣpādi, Bhadra-

[1] रोपण: शुद्धव्रणस्य । S Su. 11.5, 45.32.

[2] दारुणीकरणं कठिनीकरणम् । S.Ci. 1.86.

[3] उत्सादनं निम्नव्रणस्योन्नतिकरणम् । S.Ci. 1.82.

[4] अवसादनं उन्नतव्रणस्य निम्नत्वकरणम् । S.Ci. 1.83.

[5] निर्वापणं नाम पित्तरक्तव्रणस्य पच्यमानस्य ज्वलत इव औषधादिभिर्वेदनोपशम: । S.Ci. 1.49.

[6] प्रसादनं चेति रक्तपित्तनेत्ररोगयो: । S.Su. 45.93 also see 45.132.
प्रसादो नैर्मल्यम् । S.Su. 15.20.

[7] प्रसन्नेन प्रकृतिस्थेन । S.Su. 14.5.

[8] दोषसंघातभेदनं दोषसमूहपृथक्करणम् । S.Su. 46.436.

[9] दोषपाचनौ इति आमसंसृष्टानां दोषाणां पाचनौ । S.Su. 38.28.

[10] सम्यक् शमयतीति संशमनं, सम्यक त्वं च दुष्टदोषस्यानिर्हरणपूर्वकं शमनं, अदुष्टस्यानुदीरणं च । व्याधिसंशमनं तु प्रस्तुतव्याधे: संशमनमप्रस्तुतव्याधेरनुदीरणम् । तदुक्तम्-न शोधयति यद् दोषान् समान्नोदीरयत्यपि । समीकरोति च कुद्धान् तत् संशमनमुच्यते । S.Su. 39.7.
न वामयति न विरेचयति व्याधिना सहैकीभूय तत्स्थमेव व्याधिं शमयेत्तत् संशमनम् । S.Ci. 6.16. also see S.U. 20.21, 36.6, 40.5, 41.6, 46.373.

[11] संशमनम्-यत्त् किञ्चित्…अनिर्हृत्य दोषं शमयति संशमनम् ।…तदपि द्विविधं बाह्यमालेपपरिषेक… गण्डूषादिकम्, आभ्यन्तरं तु पाचनलेखन…विषप्रशमनादिकम् । S.Su. 1.27.

[12] यावद् भूजलानलगुणबहूलं द्रव्यं वातसंशमनम् । S.Su. 39.7.

-dārvādi, Eraṇḍādi.[1] Vātaśamana plants also ward off the attacks of Grahas by their Prabhāva.[2]

(*ii*) *Pittasaṃśamana:* Whatever is predominant in Ākāśa, Prithivī, Jala and Vāyu will be pittasaṃśamana such as madhura, śīta etc.[3]

(*iii*) *Kaphasaṃśamana:* The substances predominant in Tejas, Vāyu and Ākāśa are Kaphasaṃśamana such as Kāleyaka, Aguru and the drugs of Āragvadhādi Gaṇa etc.[4]

Between Śamana and Kopana there is also an intermediate group which is mentioned as 'Avirodhī'. Ḍalhaṇa in such cases has interpreted as 'Īṣat Virodhī[5] (slightly antagonistic) but other authors like Keśava have termed it as 'Udāsīna' or 'Sādhāraṇa' (neutral) which neither vitiates nor pacifies.[6]

Some substances vitiate one doṣa and pacify the other. They are known as 'Hitāhita'.[7]

Hṛdya: Which is according to liking[8] 'Ahṛdya' is opposite to it.[9] The word 'Hṛdya' also denotes what is beneficial for heart.[10]

Rociṣṇu: Which is relishing and improves relish.[11]

[1] वातहरं दशमूलम् । S.Ci. 5.7, वातहरैः शतपुष्पादिभिः । S.Ci. 15.26, वातघ्नौषधानि भद्रदार्वादीन्येरण्डादीनि च । S.Ci. 8.35. S.U. 40.147 also see S.Ci. 4.29, 18.31, 32.5; U. 17.69, 94, 40.131, 51.32.

[2] वातघ्नद्रुमाः स्वप्रभावेण ग्रहावेशमपि निवर्त्तयन्ति, अचिन्त्यशक्तित्वात् । S.U. 28.3.

[3] यदन्यप्युदितं खभूमिजलानिलभूयिष्ठं तदपि पित्तशमनं ग्राह्यम् । S.Su. 39.8. पित्तघ्न इति मधुरशीतादिः । S.Ci. 36.4. पित्तहराः सेकाः क्षीरेक्षुरसशर्करोदकमधुरौषधकषायैः कृताः । S.U. 40.109.

[4] तेजोऽनिलाकाशगुणभूयिष्ठमनुक्तमपि द्रव्यं कफसंशमनम् । S.Su. 39.9. कफघ्नानि कालेयकागुरुप्रभृतीनि । S.Ci. 1.17. कफघ्नैर्द्रव्यैरारग्वधादिभिः । S. U. 39.314.

[5] पित्ताविरोधि ईषतपित्तशमनम् । S.Su. 46.154 also see 46.223. दोषाणां चाविरोधकृत् वातादीनामीषच्छमनः । S.Su. 46.368.

[6] सर्वदोषसहं "इत्यन्ये पठन्ति, तत्रायमर्थः न करोति न शमयतीत्यर्थः । S.Su. 46.214. जेज्जटस्तु अम्लं दाडिमं पित्तं न करोति न शमयति इति व्याख्यानयति S.Su. 46.141. वातसाधारण इति वाते साधारणो मध्यस्थः, साधारणदेशवत् न चायं वातं कोपयति, न च वातशमनं करोति । S.Su. 46.80. also see Keśava's Siddhamantra.

[7] माषादि हिताहितं जानीयात्, कस्यचिद् दोषस्य प्रकोपकत्वात्, कस्यचिद् दोषस्य हरत्वात् । S.Su. 20.18.

[8] हृद्यानि मनः प्रियाणि । S.U. 47.54.

[9] अहृद्यं अप्रियम् । S.Su. 45.119.

[10] हृद्यं हृदयाय हितम् । S.U. 64.75 also see S.U. 45.132, 46.343; U. 42.21.

[11] रोचिष्णु साधु रोचते, तृप्तस्यापि रुचिकरम् । S.Su. 45.193.

Dīpana : Which accelerates Agni[1] such as drugs of Pippalyādi gaṇa, particularly Citraka. Śuṇṭhī and Pañcakola.[2] Dīpana drugs are useful in diseases caused by Saṃtarpaṇa (over nutrition).[3]

Agnisādana : It is opposite to Dīpana.[4]

Pācana : It promotes digestion of food, Āma and maturation of abscess or swelling.[5] Among Pācana drugs Pañcakola, Citraka, Hrībera, Candana, Parpaṭa etc., are important.[6] Fomentation also helps Pācana.[7]

Jaraṇa : The natural transformation of food by digestive process is Jaraṇa. The drugs promoting this process are also called as Jaraṇa.[8] It is different from Pācana in the sense that it is restricted to digestion of food only while Pācana has a wider scope of Vraṇa, Śotha etc. also.

Ḍalhaṇa has made it a synonym of Pācana[9] which does not seem to be correct. The word 'Jaraṇa' and 'Pācana' have been used separately and simultaneously in the ancient texts[10] and as such their difference is obvious.

Vidāhī : Is the substance which has delayed digestion associated with burning sensation, acid eructations, thirst[11] etc., such as Marica,

[1]दीपनम अग्निदीपनम् । S.U. 40.182, दीपनं जाठराग्ने: । S.Su. 46.340.

[2]दीपनं पिप्पल्यादिकम् । S.Ci. 6.9; U. 39.209, 56.12.
दीपनै: चित्रकादिभि: । S.U. 40.137 also see U. 40.147.
दीपनसंयुतै: पञ्चकोलसंयुतै: । S.U. 42.126.

[3]सतर्पणकृता: रोगास्तृप्त्यादय: तानुष्णत्वाद्दीपनत्वाच्चशमयतीति । S.Su. 44.69.

[4]अग्निसादनानि अग्निमान्द्यकराणि । S.Su. 45.120.

[5]पाचनमाहारादिपाक: । S.Su. 41.3 (3). पाचन आमादीनाम् । S.Su. 46.340.
पाचनो व्रणादीनाम् । S.Su. 46.515 also see S.U. 27.4; पाचनो दोषामयो: शोथस्य वा । S.U. 42.9(2).

[6]पाचनीयानि पञ्चकोलादीनि । S.Ci. 5.26; पाचनानि चित्रकादीनि । S.Su. 55.43. also see U. 45.14.

[7]संपाचनमत्र स्वेदादिभि: । S.U. 56.12.

[8]जरण आहारस्य । S.Su. 42.9(2).

[9]जरणं पाचनम् । S.Su. 45.216; जरणमामस्य । S.Su. 45.210;
जरणोऽन्नादिपरिणामकारी । S.Su. 45.185.

[10]अम्लो जरण: पाचन: दीपन: । S.Su. 42.7.

[11]विदाहीति यदम्लोद्गारदाहतृष्णाप्रभृतीनुदीर्य कृच्छात् पाकमुपगच्छति तद विदाहि । S.Su. 21.21.
विदाहोऽस्यास्तीति विदाहि । "जाठराग्निसंयोगाद् य: पाकमगच्छन् मध्यमायामेव पाकावस्थायां विदह्यमान: पित्तं कुर्वंश्चिरकालमवतिष्ठते न शीघ्रं जरां याति गुरुत्वाद् वस्तुस्वाभावाद् वा स विदाहयुक्तो भावो भण्यत "इति आगमिका: अन्ये "विदाहि विविधसंतापकारि" इत्याहु: । S.Su. 45.198
"द्रव्यस्वभावादथ गौरवाद् वा चिरेण पाकं जठराग्नियोगात् ।
पित्तप्रकोपं विदहत् करोति तदन्नपानं कथितं विदाहि ॥" S.Su. 45.158.

Sarṣapa, Madya, Kāñjika[1] etc.

Viṣṭambhī : Which causes wind-formation during digestion such as Caṇaka, Masūra etc.[2]

Krimighna : Which removes parasites (worms) such as the drugs of Surasādi Gaṇa.[3]

Abhiṣyandī : Produces Kleda (excessive secretion and consequent obstruction in Srotas (Channels) of Doṣas, Dhātus and Malas such as Matsya, Māṣa, Phāṇita etc.[4] It also causes acute disorders.[5] According to degree of pathology it is called as Alpābhiṣyandī or Mahābhiṣyandī (or Atyabhiṣyandī) such as Milk, curd and Yavāgu.[6]

Anabhisyandī is opposite to Abhiṣyandī. It cleans the channels due to its kaphaghna and Viśada property.[7] It is also known as 'Chhedanīya'[8] 'Syandaghātī[9] or Srotahśodhaka.[10]

Anulomana : Which helps excretion of Vāta (flatus), Mūtra (urine) and Purīṣa (faeces).[11] Vātānulomana acts by removing obstruction from the tract.[12]

Bahuvātavarcas : Which causes excessive flatus and faeces.[13]

Pūtimāruta : Which produces foetid flatus.[14]

Śodhana : Which cleans out the Malas (Excretions).[15]

[1]विदाहीनि मरिचसर्षपमद्यप्रभृतीनि । S.U. 503, विदाहि काञ्जिकादि । S.Ci. 14.4.

[2]विष्टम्भि चणकमसूरादि । S.Su. 46.498; विष्टम्भीनि करीरप्रभृतीनि । S.U. 50.3.

[3]कृमिघ्नानि द्रव्याणि सुरसादीनि । S.U. 52.29 also see U. 24.42.

[4]अभिष्यन्दि दोषधातुमलस्रोतसां क्लेदप्राप्तिजननम् । S.Ci. 5.17 also see S.U. 45.212; 21.23.
अभिष्यन्दिभिराहारैः ग्राम्यानूपौदकमांसपयोमाषादिभि: । S.Ci. 33.5 also see U. 50.3.

[5]दोषान् व्याधीन् झटिति यदभिष्यन्दते उत्पादयति तदभिष्यन्दि, विपर्ययेणानभिष्यन्दि । S.Su. 45. 25 also see Ci. 32.29.

[6]S.Su. 45.50, 55; U. 39.260.

[7]हृदयस्थान्ननिर्यासवाहिस्रोतोमुखानि यत् । भुक्तं लिम्पति पैच्छिल्यादभिष्यन्दि तदुच्यते ।
वैशद्यात् कफहन्तृत्वात् तान्येव विवृणोति यत् । तदुक्तमनभिष्यन्दि द्रव्यं द्रव्यविशारदैः ॥ S.Su. 46.125.

[8]छेदनीयं स्रोतोविशोधनीयम् । S.Su. 15.32.

[9]स्यन्दघातिना अभिष्यन्दहननशीलेन । S.U. 12.27.

[10]मार्गविरोधे स्रोतःशोधकत्वात् । S.Su. 45.87, 112.

[11]अनुलोमनो वातमलप्रवर्त्तन: । S.Su. 46.522.
अनुलोमनो वातमूत्रपुरीषाणाम् । S.Su. 42.9 (2).

[12]वातानुलोमनं मार्गावृतवातस्य स्रोत: शुद्धिकरत्वेन प्रवर्त्तनम् । S.Su. 46.316.

[13]S.Su. 46.42.

[14]S.Su. 46.175.

[15]शोधनानि मलशुद्धिकराणि । S.Su. 45.217.

Saṃśodhana : Which cleans out the Malas well[1] such as Trivṛt[2] etc., ideal śodhana is that which does not produce complications like griping etc.[3]

Saṃśodhana is of two types – Vamana and Virecana.[4] Taking both together there is made also another group. Thus there are three types of Saṃśodhana according to the direction of doṣas and Malas going out.[5]

Ḍalhaṇa has further classified Saṃśodhana in a different way. According to this view, Saṃśodhana is of two types—Bahirāśraya (external) and Abhyantarāśraya (internal). Bahirāśraya is external application of surgical instruments, Kṣāra, Agni, paste etc. Abhyantarāśraya is again divided into four—Vamana, Virecana, Āsthāpana and Raktamokṣaṇa. Some take śirovirecana in place of Raktamokṣaṇa.[6]

- Saṃśodhana
  - Bahirāśraya (External application)
  - Abhyantarāśraya
    - Vamana
    - Virecana
    - Āsthāpana
    - Raktamokṣaṇa (in Śalya tradition), Śirovirecana (in Kāyacikitsā tradition)

Vamana dravyas expel out doṣas and malas from the mouth such as Madanaphala etc.[7] Some of the drugs are individually emetic

[1]सम्यक् शोधयतीति संशोधनम् । S.Su. 1.27.
[2]संशोधनैस्त्रिवृदादिभिः । S.Ci. 37.118.
[3]अव्यापच्छोधनं तदुच्यते शूलादीनि यन्न करोति । S.Su. 39.12.
[4]तत्र द्विविधं संशोधनम्-वमनं विरेचनं च । S.Su. 39.1.
[5]ऊर्ध्वंभागहराणि वमनकराणि । S.Su. 39.3.
अधोभागदोषहराः विरेचनेन दोषहराः । S.Su. 45.124.
अधोभागहराणि विरेचनानि । S.Su. 39.4.
उभयतोभागहराणि वमनानि विरेचनानि च । S.Su. 39.5.
[6]S.Su. 1.27.
[7]वामनीयं मदनफलादि । S.Ci. 8.25, 40.4.

while others act in combination with emetics.[1] Vamana dravyas are predominant in Vāyu and Agni Bhūtas having śighraga and Laghu guṇas respectively and as such expel the indigested contents out in no time.[2]

Virecaha : Also known as Sraṁsana[3] and doṣapracyāvana[4] because of expelling out the Malas from the lower channel. Because of evacuating (Viriktā) it is called as Virecana.[5]

Virecana dravyas are predominant in Prithivī and Jala Bhūtas having Sthira and Guru properties respectively and as such go down while being digested.[6]

According to potency, Virecahan drugs are of three types—Mṛdu, Madhya (Sukha) and Tīkṣṇa, Mṛduvirecana has mild action such Āragvadha etc.[7] Milk, cane juice, sour buttermilk, Jaggery, Kṛśarā, Ghee, fresh alcoholic drink, hot water, Pīlu, Grape juice etc., also come in this group.[8] Tṛvṛt, Harītakī etc., are in Madhya group.[9] In the Tīkṣṇa group come Sehuṇḍa, Tilwaka, Nīlinī etc.[10] There is also a group of Sneha Virecana (oily purgatives) such as Eraṇḍa Taila[11] (Castor oil) etc. Virecana not associated with griping pain etc., is called 'Udāra Virecana'.[12]

Drug promoting evacuation of urine and faeces are called (Sruṣṭa Viṇmūtra).[13]

[1]एषां मध्ये कानिचिद् द्रव्याणि साक्षाद् वामयन्ति, कानिचिद् द्रव्यमिलितानि । S.Su. 39.3.

[2]वमनद्रव्याणि तु वाय्वग्न्यो: शीघ्रगलघुणयोर्गुणभूयिष्ठानि अत: शीघ्रगत्वादपक्वान्येव लघुत्वादूर्ध्व-मुत्तिष्ठन्ति । S.Ci. 33.34.

[3]स्रंसनं विरेक: । S.U. 23.3, 42.57.

[4]दोषप्रच्यावनं विरेनचम् । S.Su. 39.11.

दोषप्रच्यावनं त्रिफलाद्राक्षादिकषायादिभि: । S.Ci. 1.127.

[5]विरिक्तता शारीराणां भावानां रिक्तता । S.Sh.1.19.

[6]विरेचनद्रव्याणि स्थिरगुर्व्यो: पृथिव्यम्भसोर्गुणभूयिष्ठानि अत एवं स्थिरत्वात् पच्यमानानि गुरुत्वादधो यान्ति । S.Ci. 33.34.

[7]विरेकोऽपि चतुरंगलादिमृदुद्रव्याश्रयो मृदु: । S.Su. 35.32.

मृदुवीर्यं चतुरंगलविरेकादि । S.Su. 39.11.

[8]S.Ci. 33 21.

[9]वैरेचनानि त्रिवृदभयादीनि । S.U. 39.209.

[10]S.Su. 44.28.

दुर्विरेच्यस्त्रिवृत्त्रिफलातिल्वकनीलिनीफलादिभिरपि दु:खेन विरिच्यते । S.Ci. 33.21.

[11]स्नेहविरेचनै: एरण्डतैलादिभि: । S.U. 55.43, 21.5.

[12]उदारं विरेचनमपीडाकरं भवति । S.U. 39.261.

[13]सृष्टविरामूत्रं विष्ठामूत्रप्रवर्त्तकम् । S.Su. 45.171.

सृष्टमूत्रपुरीषाणि मूत्रपुरीषप्रवृत्तिकराणि । S.Su. 46.212.

Ubhayatobhāgahara are the drugs which expel dosas and malas from both ends such as jimūtaka, Kośātaki etc.[1] Devadālī, Visāṇikā, Kāravallikā etc., are Tīkṣṇa among the group.[2]

Stambhan and Grāhī : Stambhana is that which checks diarrhoea, haemorrhage etc.[3] It sometimes also means supporting organs or providing firmness to soft parts.[4] Grāhī also means the same thing in respect of diarrhoea[5] such as Bilwa, Pāṭhā, Dhātakī, Cāngerī etc.. They are also called Saṃgrāhaka or Sāṁgrāhika.[6] Ḍalhaṇa makes no difference between these two and puts them as synonyms[7] but at the same time he quotes a verse which clearly distinguishes between Stambhana and Grāhī.[8]

Puriṣajanaka : Which increases the faecal mass such as Māṣā, Kulmāṣa etc.[9] This is useful in case of Purīṣakṣaya[10] (decrease of faecal mass) (see also Bahuvātavarcas).

Malāpaha : Which reduces the faecal mass.[11]

Śirovirecana : Is that which expels the mucous secretion accumulated in head by the use of snuffing[12] of drugs like Viḍaṅga, Apāmārga, Śigru, Śiriṣa, Sarṣapa, Pīlu, Surasā, Kṣavaka etc.[13] Avapīda, a type of Śirovirecana (snuffing of juice), is of two kinds – Sañjñāprabodhana which helps reviving consciousness and Stambhana[14] (Astringent).

[1] दोषानूर्ध्वमधश्च यानि द्रव्याणि जीमूतघोषवतीफलदन्तीद्रवन्तीत्रिवृदादीनि हरन्ति । S.Ci. 18.36.

[2] तीक्ष्णैरुभयतोभागै: विषाणिकादेवदालिकाकारवेल्लिकादिभि: । S.U. 62.14.

[3] स्तम्भन अतिसारादीनाम् । S.Su. 46.616, 38.15.
स्तम्भन: शोणितातिप्रवृत्ते: । S.Su. 11.5.

[4] स्तम्भनो गात्राणां, मृदूनां वा दृढीकरण: । S.Su. 42.10.

[5] ग्राही अतिसारादीनां संग्राही । S.Su. 46.374.

[6] सांग्राहिकाणि बिल्वपाठाचांगेरीप्रभृतीनि । S.U. 40.147.
संग्राहकै: धातकीबिल्वशलाटुप्रभृतिभि: । S.U. 40.137.

[7] संस्तम्भनं संग्रहणम् । S.U. 40.68.

[8] तथा चोक्तं-संग्राहि स्तम्भनाद्भिन्नं यथा तदभिदध्महे ।
आग्नेयगुणभूयिष्ठं तोयांशं परिशोषयेत् । संगृह्णाति मलं तत् स्याद् ग्राहि शुण्ठ्यादयो यथा
समीरगुणभूयिष्ठं शीतत्वाद् यन्नभस्वत: । विधाय वृद्धि स्तभ्नाति स्तम्भनं तद्यथा वट: ।
S.U. 40.85.

[9] मृद्वन्नमत्र पुरीषजनकं माषादि संस्कृतम् । S.U. 40.135.
क्षीणपुरीषस्य पुरीषजननार्थं माषोपदेश: । S.U. 44.133.

[10] पुरीषक्षये माषकुल्माषादीनामुपयोग: । S.Su. 15.11.

[11] मलापहत्वमल्पमलकर्तृत्वात् । S.Su. 46.411, 413.

[12] शिरोविरेचनानीति नस्यप्रयोगेण शिर:स्थं श्लेष्माणं विरेचयन्ति स्रावयन्ति । S.Su. 39.6.

[13] S.Ci. 19.15, 40.4, 23.

[14] अवपीडो द्विविध: संज्ञाप्रबोधन: स्तम्भनश्च । S.Ci. 40.44.

Mūtra Vivardhana : Which increases the flow of urine.[1] Because of flushing Basti and Mūtra it is also called as Basti-śodhana and Mūtraśodhana. Mūtrala and Mūtravirekakārī (Mūtravirecaka) are synonyms of Mūtravivardhaka.[2] Substances in this group are Milk, Sugar, Yavāgu and diuretic drugs like Tṛṇapañcamūla, Kūṣmāṇḍa, Pāṣānebhada, Gokṣura etc.[3] They are useful in Mūtrakṣaya[4] (Decrease in urine).

Baddhamūtra : Which decreases the urine and is thus useful in Prameha.[5]

Bastidūṣana : Which causes vitiation of doṣas in Mūtrāśaya[6] (urinary bladder).

Hṛdayāvaraṇa : It is covering (Protecting) heart by administration of Rasāyana and Anti-poison drugs.[7]

Medhya : Which promotes Medhā[8] (intellect).

Mādana : Is that which produces Mada or Mattatā'[9] (Narcosis). Mada is a state of mind produced as by taking Betle nuts.[10] It causes exhilaration as well as depression.[11] It is a disorder caused by poisons,

[1]मूत्रविवर्धना मूत्रला इत्येके । S.Su. 46.18.

[2]मूत्रवृद्धिकरयवागूगुडक्षीरादिसौहित्यविधानम् । S.Ci. 7.36.

बस्तिशोधनं बस्तिविबन्धघ्नम् । S.Su. 46.213.

बस्तिशोधना इति अश्मरीशर्करामूत्रकृच्छ्र । मूत्राघातादिषु पथ्या:, मूत्रविरेचकारिण इत्यर्थ: ।
S.Su. 46.54 also see S.Su. 46.204; Ci. 37.117.

[3]बस्तिशोधनैश्च तृणपञ्चमूलादिगणद्रव्यै: । S.Ci. 37.118 also see U. 55.32.

मूत्रशोधनै: तृणपञ्चमूलीपाषाणभेदगोक्षुरप्रभृतिभि: । S.U. 40.107.

मूत्रविशोधनद्रव्याणि तृणपञ्चमूलीगोक्षुरककूष्माण्डपाषाणभेदप्रभृतिभि: । S.Ci. 7.35.

[4]S.Su. 15.11.

[5]प्रबद्धमूत्र: अल्पमूत्र: अत एव प्रमोहिणां हित: । S.Su. 46.41.

बद्धनिस्यन्दो बद्धमूत्र: । S.Su. 45.187; S.U. 46.22.

[6]बस्तिदूषणं मूत्राशये वातादिप्रकोपकारि । S.Su. 45.169.

[7]हृदयावरणं हृदयप्रच्छादनं हृदयरक्षाकारिभिर्मूषिकाजरुहामृताजेयपुराणघृतादिभि:दूषीविषारिमहा-सुगन्धिशिम्बीयूषतीक्ष्णविषघ्नधारणा । S.Ka. 1.79 also see Ka. 5.17.

गुप्तहृदयो विषघ्नै: प्रच्छादितहृदय: । S.Ka. 1.85.

[8]मेध्यं मेधायै हितम् । S.Su. 46.150; मेधा ग्रन्थाकर्षणसामर्थ्यम् । S.Su. 15.3(2).

[9]मादनं मत्तताकरणम् । एतच्च मदिरादीनां कर्म । S.Su. 40.5.

[10]मद: पूगफलेनेव मत्तता । S.Su. 13.11.

[11]मदावहं हर्षकारि । S.Su. 46.204;

मद उन्मादपूर्वरूपं हर्षक्षयोवा । S.Su. 42.9(4).

Alcoholic drinks and blood diseases.[1] It is also seen as prodromal symptoms in insanity.

Indriyabodhana : Which sharpens the senses.[2]

Cakṣuṣya : Beneficial for Cakṣu[3] (sight).

Dṛṣṭīpirasādana : Which cleans up the vision.[4]

Viṣaghna : Which is antidote to poisons. It is also known Viṣabheṣaja or Viṣauṣadha.[5]

Medya : It increases Medas (lipids). It is also called as Medura or Medojanaka.[6]

Virūkṣana : Which is opposite to Medya. It decreases Medas.[7]

Rasāyana

Has been defined as the means of attaining Rasa etc., (Dhatus) or assimilation of drugs having Rasa etc. (properties) which provide long life and strength. 'Attainment' here means increase, maintenance or acquisition.[8]

Ḍalhaṇa has classified Rasāyana in the following way:

A. (i) Kuṭīprāveśika (indoor), (ii) Vātātapika (out-door)

B. (i) Kāmya (specific) (ii)Naimittika (curative) (iii) Ājasrika (general)

C. (ii) Saṃśodhana (purifying) (ii) Saṃśamana[9] (pacifying)

By providing specific Rasa etc., (Dhatus) Rasāyana is useful for healthy and diseased alike.[10]

According to Suśruta, Rasāyana is Vayaḥsthāpana[11] (maintaining Youth), provides long life, intellect and strength and eliminates diseases. Interpreting the word 'Vayaḥsthāpana,' Ḍalhaṇa says that it means maintaining life upto 100 years of age while 'Āyuṣkara' may go

[1] मदो विषमद्यशोणितोत्था विकारः पूगफलेनेव मत्तता । S.Su. 11.9.

[2] इन्द्रियबोधनं इन्द्रियपाटवकरम् । S.Su. 45.171.

[3] चक्षुष्यं परिणामे, न तु पूरणेन । S.Su. 45.112.

[4] दृष्टिप्रसादनं दृष्टेः नैर्मल्यजननम् । S.U. 17.70.

[5] विषभेषजकल्पनादिति विषौषधविज्ञानात् । S.Su. 1.28; also see Ka. 1.1.43.

[6] मेद्यं [illegible]रं मेदोजनकम् । S.Ni. 6.3.

[7] विर[illegible]णं मेदोघ्नम् । S.Su. 15.32.

[8] रसानां रसरक्तादीनामाप्यायनं रसायनम् ।···अथवा रसानां रसवीर्यविपाकादीनामायुः प्रभृतिकारणानामयनं विशिष्टलाभोपायो S.Su. 1.7. रसायनम् । रसाभिधातूनामयनमाप्यापनम्, अथवा भेषजाश्रितानां रसवीर्यविपाकप्रभावाणामायुर्बलवीर्यदार्ढ्याणां वयः स्थैर्यकराणामयनं लाभोपायो रसायनम्, वर्धकं स्थापकमप्राप्तप्रायकं रा । S.Ci. 27.1.

[9] S.Ci. 21.1.

[10] रसायनं वयः स्थापनादिकरम् । S.Su. 40.5.

[11] विशिष्टरसाद्युत्पादकत्वाद् रसायनं स्वस्थातुरोपयोगि । S.Su. 45.26.

even beyond this limit. Quoting others' view he adds that Vayaḥsthāpana prevents old age and thus maintains youth for a long time.[1] At another place he says that Vayaḥsthāpana helps leading healthy life irrespective of its span.[2]

The word 'Sthira' has also been interpreted as Vayaḥsthāpana.[3] Moreover, it also means that which provides firmness.[4] In the context of Kapha, it means that which provides firmness in Trikasandhi or efficiency in functions of all the seats of Kaphā.[5]

Rasāyana drugs are effective in eradicating the obstinate diseases like Kustha (leprosy) Madhumeha (Diabetes)[6] etc. Rasayāna also prevents even death.[7]

Rasāyana substances are used according to Prakṛti (Constitution) of the person.[8]

Vājikaraṇa

That which makes a man potent like horse for women. Others take 'impulse' by the word 'Vāja' and thus interpret 'Vājīkaraṇa' as that which produces impulse for discharge of semen while others take it as which produces semen.[9] Thus 'Vājīkaraṇa' has been interpreted in both the senses (i) Producing semen and (ii) Stimulating impulse and

[1]वय:स्थापनं वर्षशतमायु: स्थापनम् । आयुष्करं शताधिकमपि करोति । अन्ये तु वय: स्थापनं जरापहरणं तारुण्यं बहुकालं स्थापयतीत्यर्थ: । S.Su. 7(7).

वय: स्थापनं जरया विना । S.Su. 45.49.

वय: स्थापयतीत्यनेन आयुर्वृद्धिकरत्वं सूचयति । S.Ci. 35.3.

[2]वय: स्थापनमिति यावदेवायु: प्रमितं तावदेवायु: स्थापयत्यनाबाधम् । S.Su. 45.96.

[3]स्थिरो वय: स्थापनकारी । S.Su. 46.42, 43.

[4]स्थैर्यकृत् देहदार्ढ्यकृत् तारुण्यस्थापको वा । S.Su. 46.10, 45.59.

[5]स्थैर्यकृत् त्रिकसन्धिदार्ढ्यकृत्, कफस्थानानां स्वकर्मसामर्थ्यं वा । S.Su. 15.4.

[6]दु:साध्योऽयं व्याधिर्न शक्यते रसायनमन्तरेणापनेतुं, रसायनमष्टादश दिव्यौषधय:, सोमश्चौषधराजा । S.Ci. 20.26.

त्रीण्यप्येतानि हरिद्रापिप्पलीरसाञ्जनानि कुष्ठहराणि रसायनान्यपि । S.Ci. 9.44-45.

[7]रसायनपरा इति स्वभावव्याधिनिवारणविशिष्टौषधचिन्तका:, ते रसवीर्यौषधप्रभावेण मरण निदारयन्ति । S.Su. 28.5.

[8]शीतोदकं समधातपित्तकफप्रकृतौ, पय: पुनरधिकपित्तप्रकृतावेव, क्षौद्रं कफप्रकृतौ, सर्पि: पुनरधिकवातप्रकृतौ ... वातादिदोषभेदप्रकृतिषु स्वबुद्ध्या विभजनीय: । S.Ci. 27.6.

[9]वाजीकरणम्-येन स्त्रीषु विषये वाजीव नर: सामर्थ्यं प्राप्नोति तद् वाजीकरणम् । येनात्यर्थं व्यज्यते स्त्रीषु तद् वाजीकरणम्, अन्ये तु-वजनं वाजो वेग: प्रकरणाच्छुक्रस्य, स विद्यते येषां ते वाजिन:, अवाजिनो वाजिन: क्रियन्तेऽनेनेति वाजीकरणम्; अन्ये तु—वाजीशब्देन शुक्रमभिधीयते, तेन शुक्ररहितस्य वाजी शुक्रं क्रियतेऽनेनेति वाजीकरणम् । S.Su. 1.7; also see S.Su. 40.5

sexual potency.[1]

Ḍalhaṇa has clarified Vājīkaraṇa in the following way :

A. (i) Śukra Janaka – as meat, ghee etc. It promotes formation of śukra.

(ii) Śukrapravartaka—as uccaṭācurna etc. It is also called as 'Śukravairecanika' because of stimulating impulse it leads Śukra for discharge.

(iii) Śukra Janaka—Pravartaka—As cow ghee, wheat, Māṣa, Kapikacchubija etc. It acts in both ways.

B. (i) Dehabalakara (Physiological)—As wheat etc.

(ii) Manobalakara (Psychological)—as saṁkalpa (determination towards sex) etc.

(iii) Dehamanobalakara (Psychosomatic)—Ghee, Milk etc.

These three by their action on Śukra correspond to the previous three groups such as Dehabalakara is Janaka, Manobalakara is pravartaka and Dehamanobalakara is Janaka-Pravartaka.[2]

Explaining the action of Vājīkaraṇa in different conditions Ḍalhaṇa says that 'Alparetas' means persons having congenital deficiency of semen, 'Duṣṭaretas' means those having semen affected by Vitiated doṣas, 'Kṣinaretas' means those having acquired deficiency of semen and 'Viśuṣkaretas' means those having deficiency of semen even below base-level. Āpyāyana (Replenishing), Prasādana (Purification), upacaya (increasing) and Janana (Producing) drugs are administered in the above four conditions respectively:

	For	
1.	Alparetas	Āpyāyana
2.	Duṣṭaretas	Prasādana
3.	Kṣīnaretas	upacaya
4.	Viśuṣkaretas	Janana

Ḍalhaṇa also gives alternative interpretations according to age such as.

1.	Alparetas	below 25 years of age
2.	Kṣīnaretas	Middle age
3.	Viśuṣkaretas	Old age.[3]

[1]वाजीकरणं शुक्रलम् । S.Su. 45.132.
वाजीकरोति अनेनाश्वइव बलकारिणी हर्षजा शक्तिरुक्ता । S.Ci. 35.3.

[2]S.Ci. 26.6.

[3]S.Su. 1.7(8).

Explaining the mode of action of Vājīkaraṇa agents, Ḍalhaṇa says that these act in three ways :

1. By Balotkarṣa (Dravya Prabhāva) or inherent specific factor— Such as determination, Pādalepa (Special paste on sole of the feet), Woman's touch etc.
2. By Guṇotkarṣa (Guṇa Prabhāva) or Predominant Properties— Such as Ghee, Milk etc.
3. By Bala-Guṇotkarṣa—where both the above factors join in action such as Māṣa etc.

He further adds that not only Vājīkaraṇa but other agents like Bṛṁhaṇīya, Jīvanīya, Saṃgrahana etc. also act in the similar manner.[1]

There is difference of opinion as to whether Vājikarana (śukrala) drugs are potent enough to reduce the normal period of formation of Śukra to the minimum. Some hold that semen can be produced immediately, in 24 hours or in a week by Vājikaraṇa due to their Prabhāva[2] (Specific-potency) but Gayadāsa does not agree to this. He says that these drugs can only make slight alteration this or that side of the normal period of one month but can't reduce it drastically as proposed above.[3]

Like the symbol of Vājī (Horse), Vṛṣa (Bull) has also been used in this context. 'Vṛṣa' has been interpreted as that who is potent in sexual performance.[4] On this basis the word 'Vṛṣya' means Śukrala (Producing semen) and also Śurkra Vairecanika[5] (Promoting discharge of semen). 'Avṛṣya' is opposite to Vṛṣya.[6]

The word 'Śukrala' also means that which produces semen[7] and is beneficial for the persons having deficient semen.[8]

While distinguishing between Vṛṣya and Śukrala, Vṛṣya has been

[1]S.Su. 14.17.

[2]वृष्यादिद्रव्याणां सद्यःशुक्रादिकरणे प्रभावोऽयम् । S.Ci. 26.6.

तेन तीक्ष्णाग्नीनामष्टाहेनैव रसः शुक्रीभवति, मन्दाग्नेर्मासेनेव । S.Su. 14.16.

[3]अयमर्थो गयदासाचार्येण बहुधा दूषितः । दीप्ताग्नेस्तु किञ्चिन्न्यूनेन मासेन शुक्रं भवति, मन्दाग्नेस्तु किञ्चिदधिकेन मासेनत्ययमर्थो न्याय्य इति । ibid.

[4]वृषः स्त्रीरमणशक्तियुक्तः । S.Sh. 4.40.

[5]वृष्यं शुक्रलम् । S.Su. 46.102, 343; 45.65. 112.

वृष्याः शुक्रवैरेचनिकाः । S.Su. 46.17.

वृष्यः पुंस्त्ववर्धन इति च द्रव्यं स्रुतिवृद्धिप्राप्त्यै । S.Su. 46.98.

[6]अवृष्यं अशुक्रलम् । S.Su. 45.84.

[7]शुक्रलाः शुक्रवृद्धिकराः । S.Su. 46.17.

[8]शुक्रद अल्परेतसाम् । S.Su. 46.361.

said as Srutikara[1] (Promoting discharge) but while distinguishing it from Vājīkaraṇa it has been said as Śukrajanaka[2] (Producing Semen). Śukra (Semen) of various animals has been advised as Vājikaraṇa but Ḍalhaṇa takes Aṇḍa in place of Śukra according to Gurūpadeśa[3] and by Aṇḍa too he takes eggs and not Testicles.[4] This indicates the tradition of taking eggs for the purpose at that time.

Durgandhāpanayana : Which removes foetid smell such as Sandal wood.[5]

Garbhāśayaśodhana : Cleaning of Garbhāśaya[6] (Uterus)

Garbhasthāpana : Which stabilises pregnancy.[7]

Putrāpatyajanana : It is also known as Puṃsavana.[8]

Garbhaśātana : Abortifacients.[9]

Vedanāghna : Analgesics or antispasmodics.[10]

Rakṣoghna : Which destroys Rākṣasas.[11]

Application of concepts in Pharmacodynamics

The drugs are applied according to the Theory of Sāmānya and Viśeṣa. Sāmānya and Viśeṣa are concerned with increase and decrease respectively. It has been said that Sāmānya may be in term of Dravya or Guṇa. For instance, Blood transfusion in case of loss of blood in Dravya Sāmānya while in the same condition administration of Taijasa (Āgneya, Uṣṇavīrya) dravyas is Guṇasāmānya.[12]

Explaining the role of Dravya, Rasa etc., in action of Drug, Ḍalhaṇa says that Dravya by its natural composition (Pārthiva, Āpya etc.) eliminates disease such as Khadira is useful in Leprosy. This (Dravya) factor is commonly known as Dravyaprabhāva or Prabhāva.

[1]वृष्यशुक्रलत्वे स्रुतिवृद्धिकरत्वेन । S.Su. 46.34.

[2]वृष्यं शुक्रजनकं, वाजीकरणं शुक्रप्रवर्त्तकम् । S.Su. 45.49.

[3]तेषां शुक्राणि, गुरुपदेशात् तदाधारभूतान्येवाण्डानि । S.Ci. 26.27.

[4]अण्डमत्र प्राणाधारो वर्त्तुलः न तु मुष्कः । S.Ci. 26.26.

[5]दुर्गन्धापनयनार्थं चिकित्सितप्रतिपादनार्थम् । S.Sh. 2.14.

[6]S.Ci. 37.117.

[7]लब्धगर्भायाश्च लक्ष्मणादिनस्यदानं गर्भस्थापनार्थम् । S.Sh. 2.32.

[8]स्थितगर्भायाश्च मासत्रयाल्यान्तरे पुत्रापत्यजननार्थम् । S.Sh. 2.32.

[9]गर्भशातनं भेषजेन गर्भपातनम् । S.Ni. 8.3.

[10]वेदनाघ्नानि रुजाघ्नानि हिंगुलवणादीनि । S.Su. 5.17.

[11]रक्षोघ्नानि राक्षसघ्नानि वचादीनि । S.Su. 5.17.

[12]स्वयोनिवर्धनमपि समानेन द्रव्येण समानगुणेन समानगुणभूयिष्ठेन वा । समानेन द्रव्येण यथा-रक्तं रक्तेन वर्धते इत्यादि; समानगुणेन यथा-रक्तक्षये तैजसद्रव्योपयोगा तेजोगुणभूयिष्ठद्रव्योपयोगो वेति बोद्धव्यम् । S.Su. 15.10.

Drugs due to Vīrya (Dwividha or Aṣṭavidha) act on disorder such as Bṛhat Pañcamūla etc. Similarly drug also acts due to Rasa such as Guḍūcī though having uṣṇa vīrya pacifies Pitta due to Tikta Rasa[1]. In fact, it pacifies Vāta due to Vīrya and Pitta due to Rasa and is thus Tridoṣaghna.[2] Vipāka is also important such as Śuṇṭhī in spite of having Kaṭu Rasa pacifies Vāta due to Madhura Vipāka.[3]

There is no any portion like modern Nighaṇṭus in ancient texts dealing with properties and actions of drugs though dietetic Substances have been described. Explaining this, Ḍalhaṇa says that drugs have not been described individually but properties, actions and uses have been described of gaṇas (Groups of drugs) and the same may be understood in respect of individual drugs accordingly.[4]

II. VEGETABLE DRUGS

1. Identification

Ḍalhaṇa has given due emphasis on identification of drugs and plants. The knowledge of drugs can be divided into three branches: (i) Nāmajñāna (Nomenclature) (ii) Rūpajñāna (Morphology) and (iii) Yogajñāna (Therapeutic use). Amongst them Yogajñāna is the final and most important criterion for the study of drugs for which acquaintance with the literature is very necessary.[5]

Apart from the study of literature in which drugs are described, Ḍalhaṇa has emphasised on the field study and direct contact with the persons who are intimately acquainted with them by using them in one form or the other. He says that one drug is known by different names in different regions. Hence one should be conversant with

[1]S Su. 40.14.

[2]वीर्येणं गुडूची वातं हन्ति, रसेन कफपित्ते । S.Su. 39.7.

[3]S.Su. 40.14.

[4]येषां जीवकर्षभकादिद्रव्याणामन्नपानादौ गुणो न निर्दिष्ट:,
तेषां समुदितस्य गणस्य गुणभिधानेनैव पृथक् द्रव्यगुणो ज्ञातव्य: । S.Su. 38.5.

[5]ओषधीनां ज्ञानमपि नामरूपयोगभेदात् त्रिविधं-तत्र नामादिषु मध्ये योग ज्ञानं प्रधानम् इदं च योगज्ञानं शास्त्रज्ञाने सति भवति । S Su. 3.51.

"ओषधेरज्ञानं च शास्त्रहीनत्वात् । ibid.

all these names. Further he advises that the knowledge of drugs and various substances be acquired through contact with the persons specialised in them. Such as cereals can be known from the farmers of different regions, animals from hunters, birds from bird-catchers, tubers, roots and fruits from the tribal people and hermits who use them as food, vegetables from the residents of forests and villages, food preparations from the expert cooks, market drugs from the drug dealers and fresh drugs from hermits and forest-dwellers.[1]

While commenting on the poisonous roots, he says that it is very difficult to know about these poisons and as such they may be known by contact with the tribal people residing in the Himalayan region[2] (because poisonous aconites grow on high altitudes).

Morphological parts have also been interpreted suitably. Some of them are given hereunder :

1. Mūla (Root) : Pippalimūla etc. have been given as example of this.[3] Kanda (Tubers) etc., have been mentioned as example of Gūḍhamūla[4] (having deep roots).
2. *Sāra* (Heartwood) : This has been interpreted as the main internal component[5] such as Sāra of Śirīṣa. Śāla etc.[6] Oil is expressed out of the heart-wood which is known as 'Sārataila.[7] At one place, 'Sāra' has been interpreted as Bīja[8] but this is not beyond doubt.
3. *Valkala* (Bark) : Also known as Twak[9] such as Bark of Palāśa,

[1]एकमेव हि द्रव्यं नानादेशेषु नानाशब्दैरभिधीयते; यथा-बह्वोऽन्नं भक्तमाहुः,
दाक्षिणात्यास्तु कूरमिति । ' ' 'तस्यात्तु शूकशमीधान्यानि नानादेशज-
कृषीवलेम्यो ज्ञेयानि, मृगास्तु नानादेशीयव्याधेभ्यः, शाकुनिकेभ्यः पक्षिणः, कन्दमूलफला-
शिभ्यो वनेचरतपस्विभ्यःकन्दमूलफलानि, शाकानि तु ग्रामारण्यवासिभिः,
कृतान्नानि तु सूदेभ्य; भेषजद्रव्याणि पुनःक्रय्याणि वणिग्भ्यः, अक्रेयाणि
पुनर्मूलादीनि तापसवनेचरभ्य इति । S.Su. 46.4.
शेषाणि तु वनचारिम्यो ज्ञेयानि । S.Su. 46.21.

[2]मूलादिविषाणां यत्नपरैरपि ज्ञातुमशक्यत्वात्तानि हिमवत्प्रदेशे किरातशबरादिभ्यो ज्ञेयानि । S.Ka. 2.5.

[3]मूलं पिप्पलीमूलादि । S.U. 57.12.

[4]गूढमूलाः कन्दादयः । S.U. 42.5.

[5]सारस्त्वन्तर्गतः प्रधानभूतोऽवयवविशेषः । S.Su. 45.123.

[6]सारःशिरीषस्य, गयदासस्तु शालतमालमधूकानामाह । S.Ka. 7.37.

[7]सारतैलेन शिंशपागुरुसरलदेवदार्वादितैलेन । S.Ci. 20.19.

[8]विडंगसारो विडंगबीजादि । S.Su. 44.9.

[9]त्वक्षु वल्कलेषु । S.Su. 45.156.

Udumbara etc.[1] The portion between the Bāhya Valkala (Epiderm) and the Antya Valkala (endoderm) is Antarvalkala (Mesoderm).[2]

4. *Karīra* (Young stems) : Young stems of Cuccu, Upodaka etc., are known as Karīra.[3]
5. *Śuṅga* (leaf buds) : This has been interpreted as undeveloped leaf or terminal leaf.[4]
6. *Pallava* (Young leaves) : Also known as Pravāla such as of Vaṭa etc.[5]
7. *Praroha* (Adventitious roots) : 'Praroha' denotes adventitious roots hanging down from the branches as of the plants of ficus group like Vaṭa etc.[6] Sometimes it has also been interpreted as bud.[7]
8. *Akṣi* (Axillary bud) : Which grows on nodes culminating in branches.[8]
9. *Puṣpa* (Flower) : The word 'Prasava' means both flowers and fruits.[9] Madhu (Nectar) is Puṣparasa.[10] Sometime fruit has been taken by the word 'Puṣpa'.[11]
10. *Phala* (fruit) : Such as Dāḍima, Tāla etc.[12] In Phalavarga (S.U. 46), fruits have been grouped according to Rasa (taste) such as Dāḍima. āmalakī etc., as Amla (sour), Drākṣā, Kharjura etc., as Madhura (sweet), Paruṣaka etc., as astringent.[13]

'Majjā' is called the interior main portion of the fruit.[14] In citrus

[1]वल्कलं पलाशोदुम्बरादीनां त्वक् । S.Su. 7.15.

[2]बाह्यवल्कलमन्त्यं च त्यक्त्वा मध्यं यद् गृह्यते तदन्तर्वल्कलम् । S.Su. 18.16.

[3]करीरा: चुच्चूपोदकादीनां कोमला: नाला: । S.Ci. 1.41.

[4]शुङ्गा अविकसिताः प्रवाला: । S.Sh. 10.61; शुङ्गा अग्रपल्लवा: । S.Ci. 26.27.
क्षीरिशुङ्गा वटाश्वत्थादीनां नूतनपत्राङ्कुरा: । S.U. 40.104.
अंकुरा:शुङ्गाः । S.U. 42.90.

[5]वटप्रवालै: वटकोमलपल्लवै: । S.U. 40.148.

[6]प्ररोहै: शाखाधोभागनि: सृतजटाभि: । S.U. 40.88.

[7]क्षीरिप्ररोहा: न्यग्रोधादीनामङ्कुरा: । S.Su. 37.23.

[8]अक्षीणि पर्वसन्धिषु प्ररोहजननसमर्थाअंकुरा: । S.Su. 45.155.

[9]प्रसवशब्देनात्र कुसुमानि फलानि च ग्राह्याणि प्रसवस्योभयवाचित्वात् । S.Ka. 6.20.

[10]मधु पुष्परस: । S.Su. 29.59.

[11]मदनपुष्पोणामित अत्र पुष्पशब्द: फले वर्तते, कारणे कार्योपचारात् । S.Su. 43.3.

[12]फलं दांडिमादि । S.U. 57.12 also see 46.407., U. 42.13, 45.20, 47.39.

[13]S.Su. 46.334.

[14]मदनफलमज्जा मदनफलमध्यस्य स्निग्धो भाग: । S.Su. 43.3.

fruit, the linear parts full of juice are called Keśara.[1] The portion between keśara and the skin is Māṁsa also known as Kaṭāha.[2]

Some fruits (seeds) are 'Snaihika' (oily) such as Tila, Eraṇḍa etc.[3] The oil pressed out of them through pressing machine is called as Cakrataila.[4] The fruits having cotton are called 'Tūlaphala' such as semal fruits etc.[5] The awns on fruits are known as 'śūka' or 'Śalākā.[6] The outer skin on the gramineae fruits is called Tuṣa.[7]

11. *Bīja* (seeds) : Such as Yava, Tila, Sarṣapa etc.[8] The seed-locus in lotus is called as Karṇikā.[9] The seeds of Madana-phala having shape of pipali are called as Madanaphala-pippali.[10]

2. *Classification*

Plants have been classified according to their size and nature into various groups :

1. *Oṣadhi* : Though the term 'Oṣadhi' comes for all plant substances in general,[11] it specifically denotes herbs or annual plants which die out after they or their fruits are mature such as wheat[12], mushroom,[13] etc. 'Oṣadhi', in Ḍalhaṇa's opinion, denotes only plants and animals and not all the substances because in that case Pārthiva dravyas would not have been mentioned separately others, however, include Pārthiva dravyas also in 'Oṣadhi.[14] Sometimes the word 'Oṣadhi' has been interpreted as trees like

[1]केशरं वीजपूरान्तर्गतं तन्तुजालं "चुट्टी" इति लोके। S.Su. 46.151.
[2]मांसं कटाहमित्यर्थः। S.Su. 46.150.
[3]स्नैहिकफलानि तिलैरण्डातसीविभीतकादीनि। S.Ci. 5.7 also see Ci. 1.52, 31.4.
[4]चक्रतैलं चक्रपीडितं तिलतैलम्। S.Ka. 8.70.
[5]तूलफलं शाल्मलीफलादि। S.Su. 18.16.
[6]शूको यवादीनामग्रभाग्रः। S.Ni. 15.10, शलाकिनः शूकयुक्तान्। S.U. 11.11.
[7]तुषा धान्यन्वचः। S.Su. 29.34.
[8]वीजानि सर्षपयवप्रभृतीनि। S.U. 60.29 also see U. 27.20.
[9]कर्णिका कमलमध्यबीजकोशाकृतिः। S.Ka. 7.8.
[10]S.Su. 43.3.
[11]ओषधिशव्देन सर्वद्रव्याणि, न तु फलपाकावसानाः। S.Su. 45.48 also see S.U. 3.51.
[12]फलपाकनिष्ठा इति निष्ठा नाशः। फलपाकेन परिणत्या नाशो यासां
तास्तथोक्ताः, ते पुनर्गोधूमादयः। अन्ये तु निष्ठाशव्दं प्रत्येकं संवध्नन्ति,
फलनिष्ठा पाकनिष्ठा इति। तत्र फलनिष्ठाः शालितिलकुलत्थादयः,
पाकनिष्ठाः कवकादयः कवकश्छत्रक उच्यते। S.Su. 1.29.
[13]Mushroom etc. have been called 'Udbhida' उद्भिदानि छत्रकादीनि। S.Su. 46.293.
[14]S Su. 1.28.

Mucalinda.[1]

2. *Vīrudh* : Denotes shrubs as well as weak plants (latā). Some are of creeping nature (Pratānavatī) as roots of Durvā, Śaivala etc., while others are stambinī (shrubs) and Gulmini (Lianes) like Vidārī etc.[2] Latā' has also been interpreted as Vallī (Twiners).[3]
3. *Kṣupaka* : It has been interpreted as Viṭapa or Atibālavṛkṣa which means undertree.[4]
4. *Vṛkṣa* : It denotes trees with flower and fruits like Āmra, Jambū etc.[5] 'Druma' is a synonym of Vṛkṣa.[6]
5. *Vanaspati* : The plants of Ficus group like Vaṭa, Udumbara etc., have special type of inflorescence (Hypanthodium) where flowers and fruits are not apparent. Such plants are termed as Vanaspati.[7] The word 'Apuṣpa' in this context has been interpreted wrongly as 'Avidyamānapuṣpa' (not having flowers)

The plants of Gramineae family having awns are called as Śūka-dhānya.[8] The leguminous plants are known as Śamīdhānya or Kośa-dhānya such as Māṣa etc.[9] They are also termed as Vidala[10] or Vaidala[11] because of having distinct Dalas[12] (Cotyledons). In strict technical sense, Ḍalhaṇa does not include Māṣa, Kulattha etc., in Vaidala group.[13]

[1]ओषधयः मुचिलिन्दवृक्षादयः । S.Su. 6.19.

[2]न केवलं प्रतानवत्यो वीरुधः स्तम्बिन्यःगुल्मिन्यश्च । गुल्मः पुनः वर्त्तुलतता सन्ततिविटपः, ताश्च विदारीकोलवल्लीशालपर्णीपृश्निपर्णीप्रभृतयः । Su. 1.29.

प्रतानं दूर्वाशैवलकमलानामिव विस्तारः । S.Ci. 29.12.

[3]S.Su. 6.30, Ci. 29.12.

[4]क्षुपको विटपः । S.Ci. 26.12. क्षुपकः अतिबालवृक्षः । S.Su. 23.17.

[5]पुष्पफलवन्तो वृक्षा आम्रजम्बूप्रभृतयः । S.Su. 1.29.

[6]द्रुमग्रहणं मध्यमवयसः खदिरस्य ग्रहणार्थम् । S.U. 41.45 also see U. 28.3.

[7]अपुष्पा अविद्यमानपुष्पा· · ·प्लक्षोदुम्बरादयः । S.Su. 1.29.

[8]S.Su. 46.50.

[9]कोशधान्यानि शमीधान्यानि माषादीनि । S.Ci. 32.11.

[10]विदलं मकुष्ठादि । S.U. 54.4.

[11]वैदलैः मसूरादिभिः । S.Su. 44.14. Here विदल means Cotyledons (विदलं धान्यावयवः) । S Su. 46.348.

वैदलं मुद्गवनमुद्गादिकम् । SU. S.42.75.

[12]मसूरस्य दलितस्य निस्तुषखडं दलमित्युच्यते । S.Su. 7.14.

[13]वैदला इति एषां "वैदला" इति संज्ञा, न पुनरन्वयार्थेन वैदलसंज्ञा· · ·इत्यादिषु वैदलत्वेनया मूद्गादिषु निषेधः, तेन गुल्मेषु माषकुलत्थादयो न निषिध्यन्ते, न हि ते वैदलाः । S.Su. 45.27.

DRUGS[1]

1. *Aṁśumatī* : A synonym of Śālaparṇī (Desmodium gangeticum DC.)
2. *Akṣa* : Bibhītaka (Terminalia bellerica Roxb.)
3. *Akṣata* : Yava. Now-a-days in religious ceremonies rice grains are used as Akṣata (See Yava).
4. *Akṣapīḍa* : Yavatiktā (See Yavatiktā).
5. *Akṣikī* : The fruits of Akṣikī have been mentioned as Ākṣika. Some commentators have wrongly interpreted it as Bibhītaka. Akṣikī is definitely different from Akṣa (Bibhītaka).
6. *Akṣīva* : Ḍalhaṇa takes Mahānimba by 'Akṣīva' while others take Śobhāñjana.
7. *Akṣoḍa* : Ḍalhaṇa gives picturesque description of the market drug and also its habitat. He says that it grows in Uttarāpatha (Himalayan region) having fruits like that of Madanaphala with raised lines on the middle surface. It is known as '*Parvata Pīlu*' and is popular regionally as *Akharoṭa*.
8. *Agavṛttikā* : Śallakī.
9. *Agastya* : It is commonly known by the local name '*Agathiyā*' (Sesbania grandiflora (Linn.) Pers.
10. *Aguru* : Well-known by this name itself (Aquilaria agallocha Roxb.)
11. *Agni* : A synonym of Citraka.
12. *Agnika* : Agnika has been interpreted variously such as :
    1. Kalikārikā
    2. Bhallātaka
    3. Ajamodā
    4. Moraṭa
    5. Citraka
    6. Agnimantha
13. *Agnimantha* : It is *Araṇi* or *Tejovṛksa* regionally known as '*Agnivadhū*, '*Aṅgeśūra*' and '*Agatha*'. (Premna integrifolia Linn).

[1]For quotations and references see Appendix I. For discussion on identification of controversial drugs please see my *Dravyaguṇa-Vijñāna*, V.

14. *Agrakaravira* : Rakta Karavīra.

15. *Aṅkoṭha* : Aṅkoṭha, Aṅkola or Aṅkoṭa is locally known as 'Aṅkolla' and has lobed small leaves. It is very difficult to imagine as to what plant was in Ḍalhaṇ's mind because Alangium salvafolium (linn. f.) Wang, now-a-days taken as Aṅkola, does not fit in the above description. It may be fitted if the above description means 'Toothed calyx limb.'

16. *Aṅgaloḍya* : Ciccoṭaka (see Giloḍya)

17. *Ajakarṇa* : This is interpreted variously as follows :

1. Sarja—Common in the east and a kind of Śāla.
2. Mahāsarja—Locally known as Gandhamuṇḍa
3. Piyāsāla (Local name)
4. Aśwakarṇa—Well known in the east.

Thus by offering four different interpretations by one name Ḍalhaṇa shows his utter confusion regarding its identity.

The word 'Sarja' means that which yields (resinous exudation). By putting prefix to 'Sarja' several words have been coined to denote different plants such as Mahāsarja, Nadīsarja. Nīla Sarja. etc. 'Sarja' as such may be accepted for Vateria indica Linn. Aśwakarṇa is interpreted almost uniformly as Gandhamuṇḍa (See Aśwakarṇa) and here Mahāsarja is also taken as Gandhamuṇḍa. Hence Aśwakarṇa and Mahāsarja may be accepted as synonymous denoting the plant Dipterocarpus alatus Roxb. 'Piyāsāla' may be pītaśāla which is a synonym of Asana (Pterocarpus marsupium Roxb.) All these plants being different ones can't be identified with Ajakarṇa. The only plant left is 'Śālabheda' which, in my opinion, is Terminalia tomentosa known locally as 'Sāja' (Sarja ?)

18. *Ajagandhā* : It has been interpreted as :

1. Bobayikā
2. Yavānikā
3. Kṣetra Yavānī
4. Latauṣadhi.

If Bastagandhā is taken as synonym, Ḍalhaṇa interprets Ajagandhā as *Bobayikā* or Yavanikā quoting other views (No. 3 & 4). *Kṣetrayavānī* may be Yavānikā itself. Latauśadhi is quite unknown.

It can't be Yavānikā because both have been used as separate entities (See C.Su.27.170, 173). Bobayikā seems to be a local name which is not known today. Now-a-days scholars accept it as Hulahula (Gynandropsis Gyanandra (Linn) Briquet) but as Ḍalhaṇa takes Hulahula by Tilaparṇī it would not be appropriate to take it again by Bobayikā, a quite different name. Taking a total view of the above comments, Ajagandhā seems to be a strong smelling plant having smell like Yavānī. Hence it would not be out of place if *Vanyayavān*[1] (Thymus serpyllum Linn.) is taken by Ajagandhā.

19. *Ajamodā* : Well known but some took Yavānikā by it which shows that there was some confusion regarding its identity. Even today there is difference of opinion regarding botanical name of Ajamodā and its market sample (Carum roxburghianum (DC) Craib).

20. *Ajaruhā* : Ḍalhaṇa quotes a verse regarding its botanical characters and uses from the work of Uśanas (Uśanas Saṁhitā) which seems to be a text on toxicology.

21. *Ajalomī* : It has been identified as śweta dūrvā.

22. *Ajaśṛṅgī* : It has been interpreted sometimes as *Karkaṭaśṛṅgī* and sometimes as *Meḍhikā* which is *Chāgalaviṣāṇikā* or *Uttamāraṇī*. These two plants being different ones, this interpretation shows the commentator's confusion regarding its identity. Karkaṭaśṛṅgī being a different plant, Meḍhikā may be accepted as Ajaśṛṅgī. It is also known as Chāgala Viṣāṇikā., Uttamāraṇī and Meṣasṛṅgībheda (Pergularia extensa N.E. Br.) locally known as Utarana.

23. *Ajā* : Ajagandhā.

24. *Ajājī* : Ḍalhaṇa mentions it as growing in Uttarāpatha (Northern Himalayan region) which indicates towards Kṛṣṇa Jīraka (Carum Carvi) rather than common Jīraka (Cumimum Bulbocas tanum W.Koch.) which is common in plains.

[1]Sivadasa Sen has once interpreted 'Ajamoda' as 'Vanayamani'. (*Cakradatta*, Agnimandya 48)

25. *Añjana*	:	Añjana is interpreted as : 1. Rasāñjana. 2. Nīlavarṇa Rasāñjana. 3. Srotoñjana. 4. Sauvīrāñjana. 1 & 2 are two types of Rasāñjana (see Rasāñjana). 3 & 4 are two types of Añjana (Galena).
26. *Añjanaki*	:	Nīlikā (See Nīlikā, Nilinī, Nīlī)
27. *Aṇu*	:	It has been interpreted as Aśmantaka.
28. *Atasī*	:	Locally known as '*Alasī*' (linum usitatissimum Linn.)
29. *Atiguhā*	:	Given as synonym of Śālaparṇī as well as Pṛśniparṇī.
30. *Aticchatrā*	:	Chatrā and Aticchatrā have been said as two varieties of Droṇapuṣpī (leucas sp.)
31. *Atibala*	:	*Kaṅkatika* (Abutilon indicum Linn.)
32. *Atimuktaka*	:	It has been interpreted as *Mādhavīlatā* or *Āvantaka*, locally known as *Avetaka* (Hiptage bengalensis Kurz).
33. *Anantā*	:	It has been interpreted differently in different contexts such as : 1. Utpala sārivā 2. Sārivā 3. Durālabhā 4. Lāṅgalikā

Mostly *Utpalasārivā* (Hemidesmus indicus R.Br.) has been taken. Other three have come only once.

34. *Apāmārga*	:	It has been interpreted as Śikharī, locally known as *Andhaḍaka* (Achyranthes aspera Linn.).
35. *Apehivātā*	:	Prasāriṇī.
36. *Abja*	:	Padma.
37. *Abda*	:	Musta.
38. *Abhaya*	:	Uśīra.
39. *Abhayā*	:	Harītakī (Terminalia chebula Retz.)
40. *Abhiṣuka*	:	Locally known as *Abhiṣu*.
41. *Abhīru*	:	Śatāvarī.
42. *Amarakāṣṭha*	:	Devadāru.
Amaradāru	:	Devadāru.
Amarāhva	:	Devadāru.

43. *Amaravarāyudhasāhva* : Vajrakanda.

44. *Amṛtavalli* : Guḍūcī.
Amṛtā : Guḍūcī.

By Amṛtādwaya, Guḍūcī and Harītakī are taken.

45. *Ambaṣṭhā* : This has been taken for two drugs.
1. *Macikā* known as '*Saṅkurdā*' in the west.
2. Pāṭhā.

46. *Ambu* : Bālaka

47. *Amburuha* : Kamala.
Ambhoruha : Mustā.

48. *Ambhoda* : Mustā.
Ambhodhara : Mustā.

49. *Amla* : Amlavetasa or Amlikā.

50. *Amlīkā* : Having curved fruit commonly known as Cincā. (Tamarindus indica Linn.)

51. *Aralu* ; Ḍalhaṇa interprets it as a type of śyonāka while others take it as Śyonāka itself. It shows the then prevalent controversy about Aralu and Śyonāka but it is quite clear that Ḍalhaṇa took the plant different from Śyonāka though accepting it as its type by way of *compromise* with the conflicting view. Later authors like Narahari (Rājanighaṇṭu) have also described them as 'Śyonākayugala' though in ancient times both plants were quite distinct (Ailanthus excelsa Roxb.)

52. *Aravinda* : Padma.

53. *Arimeda* : *Rāmaka* locally known as *Arimañja*. (Acacia leucophloea Willd).

54. *Ariṣṭa* : It has been interpreted as Nimba except at two or three places where Phenilāvṛkṣa (*Rīṭhā*) has been mentioned as optional. (See Nimba).

55. *Ariṣṭaka* : It has been described as that having black roundish fruits and locally known as '*Ariṭhā*' (Sapindus trifoliatus Linn.)

56. *Aruṣkara* : Bhallātaka. Aruṣkara-nibandhana is interpreted as Bhallataka-Vṛnta (Swollen portion of the Petiole including thalamus.)

57. *Arka* : Common and having reddish flowers (Calotro-

pis procera (Ait) R. Br.)

58. *Arkapuṣpī* : It is described as a climber like *Arkapatra* having late and flower like that of Arka and also known as *Payasyā*. Others take it as *Arkaparṇa* itself, white Durvā or some tree. Arkapuṣpī seems to be some plant of Asclepiadaceae family.

Arkapatra or *Arkaparṇa* mentioned here by Ḍalhaṇa is the same as Arkaparṇi mentioned by Susruta once (S.Ka. 8.106). It is tylophora indica (Burm.f.) Merr.

59. *Arkottama* : *Mandāraka*, a bigger variety of Arka (see Alarka).

60. *Arjaka* : It has been interpreted as Kuṭheraka or Śweta Kuṭheraka almost like Barbarikā and having small spikes, smaller leaves and devoid of smell. Some take it as Śweta parṇāsa.

It has been identified as orthosiphon pallıdus Royle locally known as Damajarī or Ajagura.[1]

61. *Arjuna* : A common tree, having 'Kakubha' as synonym (Terminalia arjuna (Roxb.) W. & A.)

62. *Alarka* : *Mandāra*, the latex of which persists for long. (calotropis gigantea (Linn.) R. Br. ex. Ait.).

63. *Alavanā* : Jyotiṣmatī, commonly known as *Kākamardanikā* It has roundish fruit red when ripened and yellow oil (from the seeds).

64. *Alasāndra* : Rājamāṣa.

65. *Alābu* : *Tumbinī*, having fruits of different sizes and shapes. The bitter variety (Tiktālābu) is also taken by this word (Lagenaria siceraria standl).

66. *Avaguttha* : Veganāmā and Kākādanī are its synonyms.

67. *Avalgu* : Bākucī (Psoralea corylifolia Linn.)

Avalguja : "

68. *Asana* : Bījaka

69. *Aśukla candana* : Rakta Candana.

[1]See P. K. Mukherjee, *Study on Arjaka* (orthosiphon pallidus Royle) D. Ay. M. Thesis, B.H.U., 1976.

70. *Aśoka* : Common plant having reddish flowers (Saraca indica Linn.)

71. *Aśokarohini* : Kaṭukā

72. *Aśmantaka* : It has been described as the plant like Karbudāra and Amlaloṭaka having twin leaves like those of Kovidāra and with sour taste locally known as '*Āsanta*'. Sometimes it is also known as Amlaloṭaka. By this description the tree seems to be of Bauhinia genus particularly Bauhinia malabrarica Roxb. which has got leaves as sour when young.

73. *Aśmabhid* : Pāṣāṇabheda

Aśmabheda : Pāṣāṇabheda

Aśmabhedaka : Pāṣāṇabhedaka (Bergenia ligulata (Wall. Engl.).

74. *Aśwakarṇa* : A common tree in the eastern region like Aśwattha and known as Gandhamuṇḍa. It is a type of Sarja. Once it is interpreted as Gardabhāṇḍa which seems to be an incorrect version (It should have been '*Gandhamuṇḍa*' as in other places).

This has been identified as Dipterocarpus alatus Roxb. locally known as Garjana.

75. *Aśwagandhā* : Common plant (Withania somnifera Dunal).

76. *Aśwattha* : Pippala (Ficus religiosa Linn.)

77. *Aśwabalā* : It is said as a variety of *Methikā*, known as *Hispittha*, having bigger leaves and grown in Yavanadeśa or Turuṣka (Middle East). Once it has been interpreted as Upodakī. Hispittha is Medicago sativa Linn.

78. *Aśwamāraka* : Karavīra

79. *Aśwamūtri* : Śallakī.

80. *Asana* : *Bījaka*, common in the eastern region. It is also popularly known as Bījakasāra (because Sāra = Heart wood is used) on the analogy of Śālasāra from which the local name 'Bijayasāra' is derived.

81. *Asanapuṣpaka* : A black variety of Ṣaṣṭika (Kṛṣṇa Ṣaṣṭika).

82. *Asita* : Rasāñjana.

83. *Asita Sarṣapa* : Rakta Sarṣapa (Red variety of Mustard).

84. *Asita Sārivā*	: Syāmā Latā.
85. *Ahipuṣpa*	: Nāgakeśara.
86. *Ahiṁsrā*	: Both Ahiṁsrā and Hiṁsrā have been interpreted as *Brhadahiṁsrā* but it seems that both are different plants. Ahiṁsrā may be smaller variety (capparis zeylanica) while Hiṁsrā may be the bigger one (capparis sepiaria Linn.)
87. *Āṭarūṣaka*	: Vāsā. The local name 'Aḍūsā' is derived from this word. (Adhatoda vasica Nees).
88. *Āḍhakī*	: It has been interpreted as Tuvarī. Tuvarī also means 'Tori' (Cajanas cajan (Linn) Millsp.) a plant of the mustard family.
89. *Ātmaguptā*	: Kapikacchu (Mucuna prurita (Hook).
90. *Ādāri Ādāriśimbi*	: *Āli* or *Āuli* having flowers like those of Vellantara. It seems to be cassia auriculata Linn. which is known as Āval or Tarawaḍa in Gujarat.
91. *Ādityaparṇī*	: Sūryāvarta.
92. *Āmuya*	: Kuṣṭha
93. *Āmalaka*	: Common (Emblica offinalis Gaertn).
94. *Āmiṣa*	: Guggulu (Comiphora mukul (Hook ex. Stocks) Engl.)
95. *Āmra*	: Common (Mangifera indica Linn.)
96. *Āmrātaka*	: Having fruits like those of Āmra (Mango) and locally known as '*Amrāṭaka*' (Spondias Pinnata Kurz).
97. *Āragvadha*	: Kṛtamālaka or *Kiramālaka* (Cassia fistula Linn.)
98. *Āruka*	: Common by this name (Prunus sp.)
99. *Ārevata*	: Same as Āragvadha. An additional name 'Girimālaka' has been given.
100. *Ārtagala*	: While interpreting it Ḍalhaṇa has proposed four plants : 1. Kakubha—Having fragrant root, locally known as '*Kauhā*' common in the eastern region. 2. Plant having exerted stamens and thorny fruits growing in plains. 3. Kurabaka. 4. Nīla Sahacara.

Kakubha. In the present context, is quite different from one which is a synonym of Arjuna (Terminalia arjuna), No. 3 and 4 are also different plants. Therefore, the possibility is in favour of No. 2 which is also not fully identified. It may be anthium Strumarium Linn. Locally known as *Karaunī'* Buch. Hamilton also has descriminated between Kāhu (Kakubha) and Arjuna and has said that the latter tree more resembles Kāhu than it does Asana. Haines remarks that, in fact, both these are two vernacular names of the same tree. He further adds that he had observed hybrids of T. Arjuna and T. tomentosa and his Kāhu may have been one of these.[1]

The Kakubha (Kāhu) pointed out by Buch. Ham. may be that intended by Ḍalhaṇa as synonym of Ārtagala.

101. *Ārdraka* : Common (Zingibar officinale Roscoe).
Ārdraśṛṅgabera : Ārdraka.

102. *Ārdrāñjana* : Rasāñjana.

103. *Āluka* : Having a number of varieties as Piṇḍāluka etc., they are different species of Dioscorea.

104. *Āsurī* : Rājikā.

105. *Asphoṭā* : Sārivā or Arka. The word 'Āsphoṭā (or Āsphoṭa) means the plant having fruits which burst open on ripening such as in Asclepiadaceae family.
Asphotā : Sarivā.

106. *Ikṣuraka* : Kokilākṣa, locally known as '*Tālā-Makhānā*. The local name 'Gokhulā' prevalent in Bihar is a derivative of Kokilākṣa (Astercantha longifolia Nees).

107. *Ikṣvāku* : Kaṭukālābu, Tiktālābu or Kaṭutumbī. (Bitter variety of Alābu).

108. *Iṅgudī* : *Iṅgūka*, a thorny plant (Balanites aegyptiaca (Linn.) Delile). Some take Putrañjīvaka.

[1] B.B.O., introduction, p. 73.

109. *Itkaṭa* : *Khaggalī* or *Mahati Khagālī*. Taking Khaggalī as a common synonym, Itkaṭa may be related to Ikṣuraka (Kokilākṣa).

110. *Indīvara* : It has been interpreted as a variety of Kuraṇṭikā (Sarabālikā) having broader leaves and plenty of big flowers and known as *Karṇapūraka* (Kanaphūla?). Jejjata takes Nīlotpala which is contradicted by Gayadāsa. Sarabālikā is celosia argentea Linn. and as such Karṇa Pūraka may be some variety of celosia argentea (Var; cristata Voss).

At one Place Ḍalhaṇa has identified Indīvara as Nīlotpala.

111. *Indraparṇī* : Indravāruṇī (citrullus colocynthis Schrad).
Indrasurā : "
Indrā : "

112. *Indrāhva* : Kuṭaja

113. *Ibhakaṇā* : Gajapippalī.

114. *Ugragandhā* : Vacā.
Ugrā : Vacā.

115. *Uccaṭā* : A small plant known as *Ghurghura*, having bell-shaped fruits as in śaṇa and found mostly in adjacent area of Sarayu River, Himalaya, and Varendrī (North Bengal). It may be some species of scirpus or cyperus the roots and rhizomes of which are used as aphrodisiac.

116. *Uttamāraṇī* : Ḍalhaṇa has interpreted it as *Yodhāmalli* or *Uttamakaraṇī* which has been identified as Pergularia extensa N.E. Br. commonly known locally as *Utarana*. There is also another plant, Vitis tomentosa Heyne which is called as Utaran in kol language and *Ghorā-līdī* (Aśwa-Śakṛt ?) in Santhal. It is difficult to say that Uttamāraṇī and Vṛçcikālī are one. In that case Uttamāraṇī may be identified as V. tomentosa and Vṛścikālī interpreted as *Meṣaśṛgī-bhedā* by Ḍalhaṇa may be P. extensa.

117. *Utpala* : It has been interpreted mostly as 'Nīlotpala' (Blue water lily). At one place Saugandhika, a variety of Kamala, and at another place Kuṣṭha

has been taken. The reason is that the word 'Utpala' is a synonym of Kamala and Kuṣṭha also though mostly Nilotpala is taken. Others have taken Nāgakeśara in one context.

118. *Udakīryā* : Cirabilwa.

119. *Udīcya* : Bālaka.

120. *Udumbara* : Common (Ficus glomerata Roxb.)

121. *Udumbarī (Bhadranāmā)* : Bigger variety of Kāṣṭhodumbarī has been taken by this.

122. *Uddālaka* : Vanakodrava (Paspalus sp.)

123. *Undurukarṇikā* : Three different plants have been taken by this :

1. *Mūṣikakarṇikā*, locally known as '*Unduri*'—Ḍalhaṇa's view.
2. Dravanti : Other's view.
3. Dantinī : Other's view.

124. *Unmatta* : *Dhattūraka* (Datura metal Linn.)

125. *Upakuñcikā* : Blackish bigger variety of Jīraka (*Sthūla Jiraka*) also known as *Bṛhat Jīraka* (Nigella sativa Linn.).

126. *Upakulyā* : Pippalī.

Upakulyādwaya : Pippalī and Gajapippalī.

127. *Upodikā* : Commonly known as '*Poi*' (Basella rubra Linn.).

128. *Urubūka* : Both white and red varieties of Eraṇḍa have been taken.

129. *Ūṣaṇa* : Two drugs have been taken as Ūṣaṇa :

1. Marica.
2. Pippalī.

By '*Ūṣaṇā*', only Pippali is taken.

130. *Ṛṣabha (Ka)* : Commonly known by this name and Vṛṣabhaka. It is Brushlike on the top (Kūrcaśīrṣaka) (Microstylis sp.).

131. *Ṛṣabhī* : Kapikacohū (Mucuna prurita Hook).

132. *Ekaiṣikā* : It has been interpreted variously such as :

1. White variety of Trivṛt.
2. *Aviddhakaraṇī* known as Pāṭhā.
3. Śatāvari.
4. Ambaṣṭhā.

133. *Eraṇḍa* : Common (Ricinus communis Linn.).

134. *Ervāru* : It has been interpreted by three names *Karkaṭikā, Grīṣmakarkaṭikā* and *Romaśā* (Hairy) *Karkati*. All these denote one plant (Cucumis utilissimus Roxb.).

135. *Ela* : Elavāluka.

136. *Elavāluka* : Known by this name. Harivāluka is a synonym. It is like Kaṭphala and having fragrance like Kuṣṭha (Prunus cerasus Linn.).

Elukākhya : Elavāluka.

137. *Elā* : This has been used for both Sūkṣma (small) and Sthūla (big) etc.

138. *Aindrī* ; Ḍalhaṇa interprets it as Indravāruṇī but others take it as variety of *Matsyākṣaka*.

139. *Airāvata* : It is interpreted as *Airāvaṇikā* having small Blackish red fruits. Some take it as Nāraṅga.

Airāvatī : Nāgabalā.

140. *Kakubha* : This has been used as a synonym of Arjuna but at the same time denotes a separate plant having aromatic roots (see Ārtagala).

141. *Kakkolaka* : *Bṛhat Kakkolaka* (Piper cubeba Linn. f.).

142. *Kaṅkuṣṭha* : Latex of *Suvarṇakṣiri*.

143. *Kaṅguka* : It denotes white-black variety of Ṣaṣtika and also Priyaṅgu.

144. Kaccaka : Ḍalhaṇa has described it as having straight leaves with prominent midribs and reddish roots, known as '*Kavaḥaka*' in Malwa. He further adds that some read it as 'Kakubha' which is well-known. Hence it is clear that Ḍalhaṇa took Kaccaka and Kakubha as different plants.

145. *Kacchurā* : Ḍalhaṇa has taken it as *Kaṅkatikā* (Atibalā) except once where *Kuṅkumardanikā* (Jyotiṣmatī) has been taken. Others take it as *Śūkaśimbā* or *Śūkaśimbi* (Kapikacchu) or Durālabhā.

146. *Kaṭaṅkaṭerī* : Dāruharidrā.

147. *Kaṭabhī* : *Śwetasyandā* (see Kiṇihī).

148. *Kaṭukā* (*Phala*) : Both Pañjikākāras (Bhāskara and Gayadāsa) have interpreted it as *Latākastūrikā* while Brahmadeva takes it as *Laghu Kakkolaka*.

149. *Kaṭukikā* : Dalhaṇa interprets it as *Araṇya Kāsamardikā* (wild variety of Kāsamarda) while some take it as *Tiktārikā* and others as a common plant having pungent bitter flowers and fruits like those of Arka (calotropis procera).

150. *Kaṭurohiṇī* : Kaṭukā or Tiktā (Picrorrhiza Kurroa Royle ex Benth.).

151. *Kaṭphala* : Syn. Somavalka; Local name : *Kāyaphala.* Once it is interpreted as Kāśmarī (Myrica nagi Thumb).

152. *Kaṭwaṅga* : Aralu.

153. *Kaṭwī* : Same as Kaṭurohiṇī.

154. *Kaṭhilla* : Punarnavā-Śāka.

155. *Kaṇā* : Pippalī.

156. *Kaṇṭakī* : Vikankata or *Vṛkṣakaṇṭakārikā,* locally known as '*Kāṅkai*'. The term 'Vṛkṣakaṇṭakārikā' is perhaps coined by Dalhaṇa to distinguish it from '*Kṣupakaṇṭakārikā*' (Solanum Xanthocarpum Schrad and Wendle).

157. *Kataka* : It has got fruits like dry faeces of rabbits and which are used for cleaning water. It cleans water by precipitating the Physical sediments (Strycnos potatorum Linn. f.).

158. *Kadamba* : *Vṛkṣakadamba,* common.
Some have interpreted it as ***Laghu Kadamba*** (Anthocephalus Cadamba Miq.).

159. *Kadambapuṣpī* : Dalhaṇa interprets it as *Alambuṣā,* locally known as *Muṇḍitikā.* At another place he takes it as *Bhūmikadamba* and refers to others who take it as Alambuṣā. Thus Dalhaṇa considered Alambuṣā as *Muṇḍitikā* and *Bhūmikadamba* as different from that. But at another place he mentions them as synonyms (see Bhūmikadamba).

160. *Kadara* : A type of Khadira having yellowish white heartwood (Acacia suma Buch. Ham.).

161. *Kadalī* : Common, syn. Rambhā (Musa paradisiaca Linn.).

162. *Kanakakṣīrī* : Syn. *Suvarṇakṣīrī.* Some take it as *Kaṅkuṣṭha* (see Kaṅkuṣṭha).

163. *Kanakāhvaya* : *Kaṅkuṣṭha*. Some take it as Nāgakeśara.

164. *Kandali* : Having white, smooth multilayered bulb, commonly known as '*Sarpachatraka*' (Crinum defixum Ker-Gawl.).

165. *Kandaharidrā* : Haridrā. The word 'Kanda' has been prefixed in order to distinguish it from Dāruharidrā which is stem.

166. *Kapittha* : Common (Feronia limonia (Linn.) Swingle).

167. *Kapītana* : Two different plants have been taken by this according to context :
1. Āmrātaka.
2. *Gardabhāṇḍa* (Thespesia populuna Soland ex. Correa).

168. *Kapotavaṅkā* : Well known small plant in Madhyadeśa, having *Brahmasuvarcalā* as synonym and *Kabaḍavaṅkā* as local name and having leaves like those of Kaṭabhī or Śirīsa. The last character has also been mentioned as other's view and as such Ḍalhaṇa was perhaps not sure about it. However, it is beyond doubt that he took Kapotavaṅkā as Brahmasuvarcalā which was a common plant in Bhādānaka region where he resided.

169. *Kampillaka* : Syn. *Rocanikā, Recanikā*; Well known tree; Having fruits covered with red powder (Mallotus philippinensis Muell-Arg.).

170. *Karañja* : It means *Vṛkṣakarañja* or Naktamāla. (Pongamia pinnata Pierre.).

Karañjadwaya : Suśruta reads once Karañjadwaya and again in other passages as Pūtīka and Naktamāla. This indicates that he intended Pūtīka (Cirabilwa) and Naktamāla to be included in Karañjadwaya. It is to be noted that there is no mention of Kaṇṭakī Karañja as such in ancient Saṃhitās. Consequently Ḍalhaṇa included Kaṇṭakī Karañja in place of Naktamāla in Karañjadwaya which represents the then existing tradition but not Suśruta's idea. In fact, Karañjadwaya of Suśruta means Pūtīka and Naktamāla. By including Karañjikā it becomes Karañjatraya.

Karañjīkā : It is interpreted by Ḍalhaṇa as Naktamāla *Vṛkṣa Karañja*, and Naktamāla fruits but by name it seems to be a small variety of Karañja preferably a climber. Hence it is proper to take Latā-Karañja or Kaṇṭakī Karañja by Karañjikā instead of taking Vṛkṣakarañja. (Caesalpinia crista Linn.).

171. *Karamarda* : Common (Carissa carandas Linn.).

Karamardī : Fruits with latex locally known as '*Karamardī*' (Carissa spinarum Linn.).

172. *Karavī* : Ḍalhaṇa has not given his own view on its identity but has only quoted other's views according to which Karavī is interpreted as three different drugs :

1. Yavānī.
2. Ajamodā.
3. Rājikā.

It seems to be some carum species.

173. *Karavīra* : Common. Locally known as '*Kaṇavīra*'. Once it is interpreted as Rakta Karavīra (Red-Flowered species) (Nerium indicum Mill).

174. *Karahāta* : Madanphala.

175. *Karīra* : A thorny plant having hidden (small) leaves found in arid zone (capparis decidua Edgew).

176. *Karkaṭākhya* : A variety of Tṛṇa (Grass).

177. *Karkṭākhyā* : Karkaṭaśṛṅgī (Pistacia integerrima Stew ex Brandis).

178. *Karkandhu* : Having smallest fruits (Zizyphus nummularia (Burm. f.) (W. & A.). Plant with medium sized fruit is Kola and that with the bigger one is Badara.

179. *Karkāru* : It is interpreted as '*Vāḍava Trapusa*' Locally known as '*Kharawāru*' or *Kherasā*'. It seems to the 'Bālama Khīra' of now-a-days. (The word 'Bālama' seems to have been derived from "Vāḍava'), (A form of cucumis sativus Linn.).

180. *Karkāruka* : Kūṣmāṇḍa (Cucurbita Pepo DC.).

181. *Karkoṭaka* : Common (Momordica dioica Roxb.).

182. *Karcūra (V.)* : Śaṭi is taken by Ḍalhaṇa but, in fact, Karcūra

(Curcumma zedoaria Roxb.) is different from Śaṭī (see Śaṭī).

183. Kardamaka : A variety of Paddy which is cultivated in a massive mud. This can be known by field study.

184. *Karpūra* : Common (Cinnamomum camphora Nees & Eberm.).

185. *Karbudāra* : It is interpreted as Kāñcanāra, Śleṣmāntaka (Locally known as '*Bavahāra*' and '*Lihusāḍaka*' and a variety of Ślesmātaka. In fact, the ancient Karbudāra is Kañcanāra (Bauhinia variegata Linn.).

186. *Kalama* : A type of Śāli, known in Antarvedī by the local name '*Kalāvi*'.

187. *Kalaśī* : Pṛśniparṇī.

188. *Kālāya* : Tripuṭaka or its variety (Lathyrus sativus Linn.) (see Satīna).

189. *Kaliṅga* : Indrayava.

190. *Kavaka* : *Chatraka* or its variety. Some say it as *Sukhanḍaka*. It is a mushroom.

191. *Kaśeruka* : Common (Scirpus kysoor Roxb.).

192. *Kaṣāya* : Some take āma (unripe) Pūgaphala (Betel nut).

193. *Kahlāra* : It is interpreted as red and Saugandhika variety of Utpala. Raktotpala is locally known as '*Bṛhatpatrikā*'.

194. *Kākajaṅghā* : Common by this name.

195. *Kākaṇantikā* :
Kākaṇanti : Guñjā, locally known as '*cirahiṇṭikā*'. Some take it as Kākādanī.

196. *Kākanāsā* : Vāyasphalā (having fruit like crow's beak).

197. *Kākamācī* : Common, having tasteful fruits (Solanum nigrum Linn.)

198. *Kākalaka* : Kṛṣṇa Ṣaṣṭika.

199. *Kākāṇḍa* : Having legumes like those of Kapikacchu, locally known as '*Śukaraśimbi*'. Fruit of Kākāṇḍa (Kākāṇḍa Phala) has been interpreted as '*Aśvaka*' (perhaps because of being useful as Vājikaraṇa). It seems to be same species of Mucuna preferably Mucuna monosperma DC.

locally known in Gujarat as Kāgaḍoliā (Kākānḍolā ?).

200. *Kākādani* : It has been interpreted differently such as:
(i) Kākatinduka
(ii) Hiṁsrā (Kālā)
(iii) Kṛṣṇa Śrīphalikā
(iv) Kākajaṅghā
Some also take Guñjā as Kākādanī (See Guñjā). Thus Ḍalhaṇa is quite confused in its identity. The possibility of Cardiospermum helicacabum Linn. being Kākādanī may be considered.

201. *Kākāhwayo dumbarikā* : *Go (Kā) Sṭhodumbarikā* (Ficus hispida Linn. f.)

202. *Kākoli* : Syn. Vīrā; common (Roscoea procera Wall.)

203. *Kāñcanaka* : It denotes according to Ḍalhaṇa two substances.
(i) Dhatūra.
(ii) Swarṇaśāli.

204. *Kāñcanakṣiri* : Having latex of golden colour. (see Suvarṇakṣīrī).

Kāñcanakṣiri-Dwaya : Two Kāñcanakṣīrīs are mentioned. One is : *Kaṅkuṣṭha* and the other is *Yavatiktā* having bigger leaves and yellow latex. Now-a-days the following plants are taken:
(i) Euphorbia thomsoniana Boiss.
(ii) Argemone mexicana Linn.

205. *Kāṇa* : Kākolī.

206. *Kāṇḍa* (*V.*) : Śara. The local name 'Kaṇḍā' seems to have been derived from Kāṇḍa'.

207. *Kāṇḍekṣu* : Bigger variety of *Khagāli.* Some take it as Ikṣu (sugar-cane) itself. Ḍalhaṇa takes as Kokilākṣa as *Khaggali* and as such Kāṇḍekṣu, according to him, seems to be some astercantha species.

208. *Kāmboji* : *Kūvikā.* Gayadāsa takes Māsaparṇī.

209. *Kāravi* : *Kṛṣṇajiraka,* common in Uttarāpatha (Himalayan region). (Carum carvi Linn.)

210. *Kāravellaka* : Common (Momordica charantia Linn.)
Kāravellikā has been said as strong emetic and purgative.

211. *Kārpāsa*	:	It has been interpreted as the root of Krāpāsī.
Kārpāsini	;	Wild Kārpāsa (Cotton plant). Similar to cul-
Kārpāsi	:	tivated one (Gossympium herbaceum Linn).
212. *Kālamāla*	:	Syn. *Kṛṣṇamallikā*, locally known as *Barbarikā* (Ocimum basilicum Linn.)
213. *Kālaśāka*	:	A pot-herb named Kāliyā used mostly in Śrāddha (religious offering to forefathers). It seems to be some corchorus species.
214. *Kālā*	:	Mostly it is interpreted as Hiṁsrā. Other interpretations are Kāsamarda and Kāḷānusārivā. Some take *Śriparṇikā*.
215. *Kālānusārivā*	:	Two different drugs are taken: 1. Tagara or Tagara-bheda 2. Kṛṣṇa Sārivā or Kālavalli *Kālavallī* is also known as *Kālā* (see Kāḷā) and locally as *'kālabeli'* which is Kṛṣṇasārivā (see Kṛṣṇa Sārivā).
Kālānusāri	:	Kṛṣṇa Sārivā.
Kālānusārya	:	Tagara
Kālānusāryā	:	Kālānusārivā.
216. *Kālikā*	:	Kāleyaka
217. *Kālinga*	:	
Kālinda	:	Having fruit like Kūṣmāṇḍa and with black seeds, locally known as *Kalinda* (Citrullus vulgaris Schrad).
218. *Kālīya*	:	
Kālīyaka	:	
Kāleyaka	:	Two drugs have been taken: 1. Kṛṣṇa Candana known locally as *Malayādri candana*, 2. Pīta Candana simulating Dāruharidrā. Both seem to be one drug (Coscinium fenestratum Linn. (Gaertn) Colebr.) The normal colour of the drug is yellowish but it may become blackish by the effect of time.
219. *Kāśa*	:	Having flowers like Cāmara. (Saccharum spontaneum Linn.)
220. *Kāśmarī*	:	Syn. Śrīparṇī (Gmelina arborea Linn.)
Kāśmarya	:	Fruits of Kāśmarī.

221. *Kāṣṭhāluka* : Common by its name (Dioscorea sp.)
222. *Kāsamarda* : Common (Cassia occidentalis Linn.)
223. *Kiṁśuka* : Palāsa and its flowers.
224. *Kiṇihī* : It has been interpreted as Kaṭabhī, Apāmārga, Śwetasyandā and nīla Syandā. Kaṭabhī and Kiṇihī are one (Albizzia procera (Roxb.) Benth.) *Śweta* and *Nīla Syandā* may denote white and blue flowered Girikarṇikā (Aparajitā). (see Girikarṇikā).
225. *Kirātatikta* : *Bhūnimba* (Swertia chirata Buch. Ham.)
226. *Kiṭaśatru* : Viḍaṅga.
227. *Kiṭāri* : Viḍaṅga. Some take *Kiṭamāriṇī*. *Kiṭamāriṇī* is Aristolochia bracteata Retz. Locally known as '*Kīḍāmārī*'.
228. *Kukkuṭa* : *Kukkuṭaśimbī*.
229. *Kukkutāṇḍaka* : A variety of Vrīhi grains of which are white and roundish like 'hen's egg.
230. *Kukkuṭī* : A twiner having hen's body-like variegated flowers and tuber like hen's egg composed of layers like sphaṭika (quartz)-white and smooth.
231. *Kuṁkuma* : Common (Crocus sativus Linn.)
232. *Kucandana* : Two drugs are taken by this:
    1. Rakta Candana (Pterocarpus santalinus Linn. f.)
    2. *Malayādri Candana* (coscinium fenestratum)
233. *Kuṭaja* : Indravṛkṣa (Hollarrhena antidysenterica and its seeds like Yava (Indrayava).
234. *Kuṭannaṭa* : Three different drugs have been taken:
    1. Śyonāka 2. Tagara 3. *Vanyaka*. Locally known as '*Phañjī Madanaka*'.
235. *Kuṭhiñjara* : *Kurahañjaka* locally known as *Kolhasuā*.
236. *Kuṭheraka* : A variety of Kālamāla (see Kālamāla).
237. *Kutumbaka* : *Droṇapuṣpaka* (Leucas sp.).
238. *Kunāḍikā* (*V.*) : *Gonāḍika*.
239. *Kunālikā* (*V.*) : Found in uttarāpatha (Himalayan region).
240. *Kuntalikā* : Like cuccu and having bigger leaves. It seems to be some corchorus species.
241. *Kunda* : Having white, non-fragrant flowers.
242. *Kunduruka* : Copa (resinous exudation) of Śallakī.
243. *Kuberākṣi* : *Kāṣṭhapāṭalā* (Schrebera swietenioides Roxb.)

Some take it as *Petikā* (Abutilon indicum (Linn.) SW.)

244. *Kubja* :
Kubjaka : Kubjaka has been interpreted as a common flowering plant while Kubja as Guñjā. The latter interpretation seems to be incorrect or may be calligraphic error.

245. *Kumuda* : White water lily, blossoms in moon-light, locally known as '*Kuiāṅ*' (Nymphoea alba Linn).

246. *Kumudotpal* : Same as Kumuda.

247. *Kumbhikā* : *Jalakumbhi*. Ḍalhaṇa has coined the term *Pāniya Kumbhikā* for this plant to distinguish it from *Sthalakumbhi* tree. (Pistia stratiotes Linn). (see Kumbhi.) Thus we may also coin a new dual '*Kumbhidwaya*' comprising of the above two Kumbhis.

248. *Kumbhi* :
Kumbhīka :
Kumbhikā : A tree rightly named *Sthalakumbhi* or *Kumbhī* having round fruits like pomegranate and smooth and broad bark like cloth. Some take Pāṭalā and others a small plant (Careya arborea Roxb.)

249. *Kuranṭikā* : Plant having small black fruits (seeds). Locally known as '*Sirivālikā*'. (Celosia argentea Linn.) Others mention it as growing in Himalayan region.

Kurunṭikā : A variety of *Śarabālikā* (Kuranṭikā) having red flowers. At other place it has been said as having leaves and flowers like those of *Amlāna* (Saireyaka) but flowers being greenish.

250. *Kurabaka* :
Kuruvaka : Three different interpretations have been given :
1. Kṛṣṇa Ṣaṣṭika.
2. *Kanṭa Selayāka* (Saireyaka)
3. Well known Plant having smooth leaves and white flowers.

251. *Kurunṭaka* : Yellow-flowered Sahacara, locally known as '*Kanṭaseluā*'.

252. *Kuruvinda*	: Mustā.
253. *Kuruvindaka*	: A variety of Vrīhi.
254. *Kulatthikā*	: *Cakṣuṣyā* (Cassia absus Linn.)
255. *Kulāhala*	: Muṇḍika or Muṇḍitikā.
256. *Kulīra*	: Karkaṭaśṛṅgī.
257. *Kulevara*	: *Khukhunḍaka* (a mushroom).
258. *Kuvalaya*	: A bluish white variety of Kumuda. Once it has been interpreted as Rakta Utpala (Red water lily).
259. *Kuśa*	: It is said as smaller and soft darbha having leaves pointed like needle. Once Kuśa and Darbha have been mentioned as synonyms. Now it is confirmed that Kuśa and Darbha are two different plants. Kuśa is Desmostachya Bipinata Stapf.
260. *Kuśimbivalli*	: Śukaśimbī (Kapikacchu).
261. *Kuṣṭha*	: Ḍalhaṇa has confused the issue of Puṣkaramūla and Kuṣṭha. Although they are different plants, he takes them as one and says that the root is Puṣkaramūla and the plant and branches are Kuṣṭha. It shows that he had no sufficient and authentic information about these drugs (see Pauṣkara). Kuṣṭha is Saussurea lappa C.B. Clarke).
262. *Kusumbha*	: Common (Carthamus tinctorius Linn.)
263. *Kustumbarī*	:
Kustumburī	
Kustumburu	: These names denote Dhānyaka (see Dhānyaka). The green plant of Dhanyaka is locally known as *Allā*.
264. *Kṛtamāla*	: Kiramāla (Āragvadha).
265. *Kṛtavedhana*	: Koṣātakī. Once it is said as a variety of Koṣātakī
266. *Kṛmighātī*	: Viḍaṅga
Kṛmighna	:
Kṛmiśatru	:
267. *Kṛṣṇagandha (ā)*	: Śobhāñjanaka. Others take Śamī. (see śigru).
268. *Kṛṣṇa Vrīhi*	: Rice having blackish husk.

269. *Kṛṣṇa sarpākhyā* : Vārāhī

270. *Kṛṣṇasārivā* : Plant (climber) having leaves like those of Chilahiṇṭa and aroma like that of sandal, locally known as *Kālabeli*' (Cryptolepis buchanani Roem and Schult)

271. *Kṛṣṇā* : Pippalī, seeds of Pippali have been said as 'Pippalī-Taṇḍula' (on the analogy of Apāmārga-Taṇḍula.

Kṛṣṇāhvā : Pippali.

272. *Ketakī* : A flowering plant (Pandanus odoratissimus Linn.)

273. *Kelūṭa* : A tuberous plant.

274. *Kevada* : A tuber.

275. *Kevuūka* : Kevuka or Kembuka is locally known as '*Kesura*' and is of two types—wild and cultivated (Costus speciosus (Koem) Sm.).

276. *Keśara* : It denotes two plants :
(i) Bakula.
(ii) Nāgakeśara.

Keśarāhwaya : Bakula.

276a. *Kaiḍarya* : *Parvatanimba* or *Mahānimba* (see Mahānimba).

277. *Kokilākṣaka* : *Kheggali* (see Ikṣuraka).

278. *Koradūṣaka* : Kodrava (Paspalum scrobiculatum Linn.).

279. *Kola* : Badara of medium size (Zizyphus mauritiana Lam.).

280. *Kolā* : Cavya.

281. *Kovidāra* : It has been interpreted mostly as Kāñcanāra but at one place it is said as Kāñcanāra or its variety. Ḍalhaṇa was perhaps doubtful in separate identity of Kāñcanāra and Kovidāra or he might have confused between Karbudāra and Kovidāra (Bauhinia purpurea Linn).

282. *Kośakāra* : A variety of Ikṣu (sugar-cane).

283. *Kośavatī* : It has been interpreted as Devadālī, *Ghoṣaka* and Kaṭu Kośātaki.

Kośātaki : It is said as *Ghoṣaka*.
Locally known as '*Ghusuṇḍī*', '*Ghuseṇḍikā*' or '*Torai*'. It is of four types—having :
(i) Bigger fruits, (ii) A smaller fruits, (iii) Yellow

flowers and (iv) White flowers. Once it is interpreted as Devadālī (Luffa acutangula (linn.) Roxb.).

284. *Kośāmra* : Well known, locally as '*Kośamba*' or '*Kausimba*' (Schleichera oleosa (Lour.) Oken).

285. *Kramuka* : Ḍalhaṇa takes it as Pūga (Areca catechu Linn). Others take it as 'Rubuka' or *Vṛkṣarodhra*'. (Because of the context of heartwood).

286. *Kṣaṇadā* : Haridrā.

287. *Kṣavaka* : A plant similar to Phaṇijjaka which produces sneezing, found mostly in Pāriyātra (Rajasthan), locally known as '*cilhariyāka*' or *Chinkaṇī*'. (Centipeda minima (Linn.) A. Br. & Ascher). In other context, it has been taken as *Chatraka* (Mushroom) because in that context, the above plant like Droṇapuṣpī does not fit in. Hence perhaps Ḍalhaṇa has accepted wrong version which should be 'Kavaka' instead of 'Kṣavaka'.

288. *Kṣīrakākolī* : A well known variety of Kākolī.

289. *Kṣīra Palāṇḍu* : A type of Onion having latex and sweet taste.

290. *Kṣiramoraṭa* : Though mostly it denotes Kilātamastu (Whey water), some take it as Moraṭa or *Pīluparṇī* (Maerua arenaria Hook, f. & TH.)

291. *Kṣīra Vidāri* : Vidāri having bigger and Sweeter tuber. (Ipomoea digitata Linn.)

Kṣiraśuklaka (*V.*) : Kṣīravidāri.

Kṣiraśuklā : Ksīravidārī.

292. *Kṣirikapītana* : Ārdra (Having latex) Śirīṣa.

293. *Kṣirini* : *Arkapuṣpī.*

294. *Kṣiri* : Some take a separate drug by Ksīrī though generally it means 'Having latex.'

295. *Kṣudra Śwetā* : *Śwetasyandā* with white flowers locally known as '*Sephanda*' (see Giri Karṇikā).

296. *Kṣudra sahā* : Mudgaparṇī.

297. *Kṣudrā* : *Laghu Kaṇṭakārikā* (Solanum xanthocarpum Schrad. & Wendle).

298. *Kṣudrailā* : Smaller elā (Eletaria cardamomum Maton).

299. *Kṣumā* : Atasī (see Atasī).

300. *Khadira*	: Syn. Gāyatrī, Well known (Acacia catachu Willd.)
301. *Kharapuṣpa*	: Ḍalhaṇa takes it once as *Maruvaka* and at another place a variety of Kṣavaka. But again he has mentioned both of them as other's view. In addition to these, '*Voḍayika*' or '*Bobayikā*' has been quoted as other's view.
302. *Kharamañjarī*	: Apāmārga.
303. *Kharjūra*	: It has been said as of two types : (i) Big tree and (ii) Small tree. The former is again divided into two : One growing in Iran and other in middle east countries, and having bigger and sweeter fruits known as Piṇḍakharjūra (and the other found locally). Thus Ḍalhaṇa has accepted three types of Kharjūra which may be botanically as under : (i) Phoenix dactylifer Linn. (Piṇḍakharjūra) (ii) Phoenix sylvestris Roxb. (Kharjūra) (iii) Phoenix humilis Royle (Kharjūra or Bhūkharjūra) 'Kharjūra-Madhya' has been interpreted as growing end of the plant. Some take seeds.
304. *Gaja* (*V.*)	: Nāgakeśara.
305. *Gajādināmā*	: Hastipippalī.
Gajāhvā	: Gajapippalī.
306. *Gajāśanā*	: Śallakī.
307. *Gaṇḍīra*	: It is of two types (1) woody tree (ii) Herb. Herb is again of two types (i) Sthalaja (Terrestrial) (ii) Jalaja (Aquatic). Out of these the former is read among Haritaśāka (salad) and the latter as *Jala-Pippalī Gaṇḍīra*. Thus 'Gaṇḍīra' denotes three different plants.
308. *Gandhanākulī*	: *Rāsnā* with aromatic roots. It may be Aristolochia indica Linn.
309. *Gandharva-hasta*	: Eraṇḍa.
310. *Galoḍya*	: Padmabīja. Here the word '*Padmabīja*' does not denote Lotus seeds but the plant having seeds like those of lotus. This plant is known now-a-

		days as *Makhānna* (Euryale ferox Salisb). Locally known as *Makhānā*. This is very popular in Mithilā (North Bihar).
311.	*Gavākṣī*	: Indravāruṇī having white flowers.
312.	*Gavedhuka*	: A grass named locally as '*Galagodhūma*' and in other regions (Deśāntara) as '*Garala*' (Coix lachryma-jobi Linn.)
313.	*Gāṅgeya*	: Mustā.
314.	*Gāṅgeruki*	: Nāgabala. Thus Ḍalhaṇa takes both these words as synonymous. (see Viśwadevā)
315.	*Gāytrī*	: Khadira.
316.	*Giri*	: Girikarṇikā.
	Girikarṇikā	:
	Girikarṇī	: *Sephanda* or *Śwetasyanda* (dā), a
	Girihvā	: type of *Aparājitā* (Clitoria ternatea Linn.)
	Girihvā Śwetā	:
	Giryāhvā	:
317.	*Gilodya*	: Ḍalhaṇa has described Gilodya (syn. *Kālaṅkataka, Śitodya)* as a rainy season creeper with leaves like those of Śaṇa and tuber like white spheroid stone, found along the carmaṇvatī (cambal) river and locally known as '*Gilloṭhī*' or '*Gugiloṭa*.'
318.	*Guñjā*	: *Cirihinṭikā* (Abrus precatorius Linn.)
319.	*Guḍaśarkarā*	: *Gāṅgeṭi Phala* (Balā-V.). This seems to be Grewia hirsuta Vahl. Var. helicterifolia.
320.	*Guḍucī*	: Well known (Tinospora cordifolia (Willd).
321.	*Gundrā*	: A type of *Paṭṭeraka* or *Erakā*, locally known as '*Godara*'. Some take it as *Gavedhukā* (Typha elephantina Roxb.)
322.	*Gupta*	: Kapikacchū.
	Guhā	: Ḍalhaṇa has taken both Śālaparṇī and Pṛśniparṇī but at one place Pṛśniparṇī has been taken by Atiguhā and Śālaparṇī by Guhā.
	Gṛñjana	: A type of Rasona (Allium ascalonicum Linn.)
323.	*Gṛdhranakhī*	: Hiṁsrā (Capparis sepiaria Linn.) (see Ahiṁsrā)
324.	*Gocandanā*	: Priyaṅgu.
325.	*Gojihvā*	: It is described as having laddle shaped big and rough leaves known as *Gojīśāka* and '*Gojībhī*'.

(Launaea asplerifolia Hook. f.)

Goji : It is also taken as *Gojihvā* but some take it as *Śākhoṭaka* (Streblus asper Lour.).

326. *Gopaghoṇṭā* : Syn. *Ghoṭā Badarī, Karkoṭī.* Some take it as a type of Badara known as Grāmakolikā or that of Pūga (Betal nut). It is Ziziphus xylopyra (Willd.). Locally known as '*Kakoḍa*' or '*Ghuṅṭa.*'

327. *Gopavallī* : Sārivā having aromatic roots (see Sārivā).

Gopā :

328. *Golomī* : Dūrvā (Cynodon dactylon Pers.)

329. *Gaurī* : Haridrā. Some take as Gorocanā.

330. *Granthika* : Pippalīmūla.

331. *Ghana* : Musta (tā)

332. *Ghanasāra* : Candana

333. *Gharmūṭī* : An inferior cereal.

334. *Ghoṇṭāphala* : Badarī fruīts (see Gopaghoṇṭā).

335. *Caṇaka* : Common (Cicer arietinum Linn.)

336. *Caṇḍā* : A popular aromatic substance with blackish colour and similar to Ajamodā, a type of Coraka. (Angelica archengelica Linn.)

337. *Caturaṅgula* : *Kiramālaka.*

338. *Candana* : Śweta or Rakta Candana is taken according to context. Śweta Candana (Santalum album Linn.) is popularly known as *Śrīkhaṇḍa.* Gayadāsa mentions the best variety of Candana known as *Gośīrṣa* which subdues (foul) smell. This (aromatic) property is absent in Rakta Candana (Pterocarpus santalinus Linn f.) Some take *Madhūkasāra* (Heartwood of Madhūka) by Candana.

339. *Campaka* : *Rājacampaka* (Michelia champaca Linn.) Ḍalhaṇa takes also *Punnāga* as Rājacampaka (see Punnāga).

340. *Carmavṛkṣa* : A big tree like lākuca (Artocarpus lakooca) known as '*Carmaloha*' (*Camarora*) which is used for making boats in the eastern region. This is Ehretia laevis Roxb.

341. *Cavya* : Roots of Gajapippalī (Piper chaba Hunter)

342. *Cāṅgerī* : Syn. *Amlapatrikā* (having sour leaves). Locally

known as *Amla Cāṅgeri* (Oxalis corniculata Linn., O. acetosella Linn.)

343. *Citraka* : Common (Plumbago zeylanica Linn).

344. *Citraphalā* : Syn. *Guḍadugdhikā*, Indravāruṇī. Some take it as *Citrāṇḍikā* (Trichosanthus cucumerina Linn.) (see citrā).

345. *Citrā* : This has been interpreted as follows :

1. Eraṇḍa.
2. Dantī.
3. *Citrāṇḍikā* having fruits like those of Paṭola commonly known as '*Āraṇyaka Caṇḍakā*' (wild ciciṇḍā). Here Ḍalhaṇa gives the name '*Caṇḍakā*' for *Cicindā* (Trichosanthes anguina Linn.)

346. *Cirabilwa* : *Vṛddha* or *Vṛkṣa Karañja*, locally known as '*Cirihili*' (Hotoptelia integrifolia planch.) In Karañja-dwaya, Ḍalhaṇa takes *Cirabilwa* (*Vṛkṣa Karañja*) and *Kaṇṭakī Karañja* (*Vitapa Karañja*) and does not include Naktamāla in it which is *Mahākarañja* or *Brhat Karañja* (See Karañja).

347. *Cillī* : Syb. *Kṣetravāstuka, Gauḍa* (ra) *Vāstuka, Yavaśāka*. Some take it as a variety of Yavasāka (Chenopodium album linn.).

348. *Cuccū* : It has leaves like those of Nāḍikā, locally known as '*Cucu*' or '*Cūcca*' (Corchorus capsularis Linn. and other species.)

Cūta : Āmra.

349. *Coca* : A type of twak obtained from the plant *Vanavāsikā* and called as '*Śālmalaki*.' Now-a-days it is popular as *Nālukā* particularly used by Kavirajas of Bengal. On pounding it becomes slimy like Sālmali. It has been read along other slimy drugs (A.S., S.U. 14.3). This type seems to be the bark of Cinnamomum cassia Blume which may be taken as a variety of Vanavāsikā.

350. *Coraka* : A type of *Granthiparṇa* and also similar to it (Angelica glauca Edgew).

351. *Corakapatra* : *Lākṣāvṛkṣa*.

352. *Chagalāntrī* : *Vṛddhadāraka* or its variety (Ipomoea pescaprae

Sw.) Some take it as '*Budh*(h)*nā*' or its variety.

353. *Chatrā* : *Droṇapuṣpi* (see Atichatra).

354. *Chhadana* : Patraka.

355. *Chinnaruhā* : Guḍūcī.

356. *Jaṭā* : It has been interpreted as *Jaṭāmāṁsi, Gandhamāṁsi* and *Dwitīyā Māṁsi* (second variety of Māṁsī). Nardostachys Jatāmāṅsi DC).

357. *Jaṭilā* : *Māṁsi* (Selinum tenuifolium Wall). Taking Ḍalhaṇa's description of Jaṭā and Jaṭilā together, it is clear that Ḍalhaṇa took two types of Māṁsī (*Māṁsī-Dwaya*)—one Māṁsī (Selinum sp.) and the other Gandhamāṁsī or Jaṭāmāṁsī (Nardostachys sp.)

358. *Jatumukha* : A variety of Vrīhi.

359. *Jambīra* : It denotes two substances :

(i) Citrus fruit known as Jambīra.

(ii) Green grass having citrous aroma and slightly sourish taste, found in Himalayan region (Cymbopogon citratus (DC) Stapff.)

360. *Jambū* : *Bhūmijambū*.

Jambūdwaya *Rājajambū* with bigger fruits and *Kākajambū* with smaller fruits. Ḍalhaṇa also mentions a third variety as Bhūmijambū. Thus there are three varieties of Jambu (Syzigium cumini Linn. Skeels).

Fruits of Jambū have been termed as 'Jāmbava.'

361. *Jalagaṇḍa* : *Jalagaṇḍiraka*. Some take it as *Nadipippalikā*. This may be the same as *Jalapippali Gaṇḍira* (see Gaṇḍīra).

362. *Jalaśūka* : *Jalanīlikā* or some poisonous, hairy aquatic animal. Some take it as grassy abode of some animal. Laksmaṇa Ṭippaṇaka takes it as black insect.

363. *Jāti* : Mālatī. Common (Jasminum grandiflorum Linn). In some context Jātīphala is also taken.

364. *Jātīkośa* : *Jātipatrikā* (aril of the seeds of Jātīphala) locally known as '*Jātivani*' Jātīphala-Common (Myristica fragrans Houtt.)

365. *Jātuka* : Śukla Sālaparṇī and Jātuka-śāka (Syn. Pauṣkara Śāka) are taken.

366. *Jātukanda (V.)* : Guggulu (Ka), popular in Himalayan region (Jurinea macrocephala Benth).

367. *Jālinī* : Kośātakī.

368. *Jiṅgiṇi* : *Guḍamajjanikā*, popular by its name in the eastern region, locally as '*Gulahuṇi*'. (Lannea grandis (Dennst) Engl.

369. *Jīmūtaka* : Devadālī. At one place Mustaka has been taken presumably taking 'Jimūta' as a synonym of 'Ghana' (cloud) and of course, looking to the context.

370. *Jīraka* : Common (Cuminum cyminum linn.)

Jīrakadwaya : White and yellowish Jīraka are taken.

371. *Jīvaka* : Popular, having top like brush. (Microstylis sp.)

372. *Jīvānti* : It has been interpreted variously as follows :

1. *Ḍoḍikā* or *Ḍoḍi*, a climber having fruits with latex like those of Arka.
2. Jīvā.
3. Swarṇa Jīvantī.
4. A weak plant having nodes and colour like dried Yāvanāla (a cereal plant).
5. A tuberous plant having leaves like those of Paṭola and popular in the Western region but in Lāṭadeśa it is different having stout stem.

Some take a potherb like Taṇḍuliyaka. Ḍoḍikā or Ḍoḍī is Leptadenia reticulata W. & A. No. 4 may be dendrobium macraei Linn. Other may be some plants of Asclepiadiaceae family.

373. *Jyotiṣka*
Jyotismati : *Kākamardanikā* (also read as Kuṇkumardanika) or *Kakundani*. (celastrus paniculatus Willd).

374. *Jonnalikā* : An inferior cereal (sorghum vulgare (Linn.) Pers.

375. *Jhaṇṭī* : —do—

376. *Taṅka* : Popular in Kashmir, having several varieties (Pyrus communis Linn.)

377. *Tiṇṭuka* / *Tuṇṭuka*	: Syonāka (oroxylum indicum Vent.)
378. *Ḍuḍuraka*	: Well known.
379. *Taṇḍulīyaka*	: Locally known as '*Culāi*' (Amaranthus spinosus Linn.)
380. *Tamāla*	: *Tamālapatra*, locally known as '*Patraka*' (Cinnamomum tamala Nees and Eberm.)
381. *Taruṇī*	: Common.
382. *Tarkārī*	: *Araṇikā* (Clerodendrum phlomidis Linn.) It seems that Ḍalhaṇa makes difference between *Araṇi* and *Araṇikā*. Former being Agnimantha and the latter Tarkārī
383. *Talokoṭṭa*	: Aṅkotha.
384. *Taskara*	: Coraka.
385. *Tāpasavṛkṣa*	: *Iṅguda*. Some take it as Putrañjīvaka.
386. *Tāmalakī*	: *Dala (ra) Phalikā* (having small fruits along the leaves), locally known as *Bhūmyāmalakī* (Phyllanthus niruri Linn. and some other species).
Tāmravallī	: *Rāmataruṇī*. Some take Mañjiṣṭhā.
387. *Tārkṣya*	:
Tārkṣyaja	:
Tārkṣyaśaila	: Rasāñjana.
Tāla	: Tāḍī. Common (Borassus flabellifer linn.)
388. *Tālapatrī* / *Tālaparṇī (V.)* / *Tālamūlī* / *Tālī*	Muśalī (Curculigo orchioides Gaertn.)
389. *Tālapādikā (V.)* / *Tālamūlikā*	Muśali having roots like rat tail.
390. *Tālīśa*	: Tālīśapatra (Abies webbiana Lindl.)
391. *Tiktā*	: Kaṭukā.
Tikta (V.)	: Kaṭutumbī.
392. *Tiñi*	:
Tiniśa	: *Syndana*, locally as '*Sādaṇa*.' (Ougeinia dalbergiodis Benth.)
393. *Tintiḍīka*	: *Vṛkṣāmla*. Ḍalhana takes them as synonyms (see Vṛkṣāmla).
394. *Tinduka*	: Tree having black heartwood. Locally known as '*Timbaruyaṇi*.' (Diospyros embryopteris Pers. and other species).

395. *Timira* : Plant leaves of which are used for nail painting, locally known as '*Tiwariyā*'.
396. *Tilaparṇikaḥ* : Coraka. Some take as *Śrīhastinī*.
Tilaparnikaṃ : *Hulahula*.
Tilaparṇī ; *Hulahula* (Gynandropsis pentaphylla DC.).
397. *Tilwaka* : Well known by its name. It is a tree like Rodhra with red bark, broader leaves and having purgative action. It is also said as *Swalpa Rodhra* and *Pa'ṭikā Rodhra*.
398. *Tīkṣṇagandhā* : Śobhāñjanaka.
399. *Tugā*
Tugākhyā
Tugākṣirī : *Vaṁśalocanā* or a Pārthiva Dravya (inorganic substance) similar to it.
400. *Tuṅga* : *Punnāga* and Padma-Keśara have been taken by Tuṅga.
401. *Tuṇḍikeri* : *Vanakārpāsi* (wild cotton plant). Some take it as Bimbī.
402. *Tumbi* : Tiktālābu (Bitter gourd).
403. *Turaṅgagandhā*: Aśwagandhā (Withania somnifera Dunal).
404. *Turuṣka* : *Silhaka* (Liquidamber orientalis Miller).
405. *Tuvaraka* : A tree similar to Palāśa having leaves like those of Keśara (Mesua ferea) and fruits like Kapittha and found on coustal regions of Arabian sea.
(Hydnocarpus laurifolia (Dennst.) Sleumer.
406. *Tṛṇa* (*V*.) : Aromatic grass.
407. *Tṛṇāśūnya* : Ketaki or Mallikā.
408. *Tejovatī* : *Kākamardanikā* (Jyotiṣmatī).
409. *Tailaparṇika* (*V*.) Resinous exurdation of sarala known as *Navanitakhoṭi*.
410. *Todana* : *Rājapriya* (liked by kings).
411. *Todaparṇī* : Same as Toyaparṇī, common.
412. *Toya* : Bālaka.
413. *Trapusa* : *Sudhāvāsa*, a type of Karkaṭī (cucumber) locally known as '*Tevasā*' or '*Tirasi*'. (Cucumis sativus Linn.)
414. *Trāyantikā* : *Maduyantikā*.
415. *Trāyanti*
Trāyamāṇā : Common. (Gentiana kurroo Royle).

416. *Trikaṇṭa* (*Ka*) : Gokṣuraka. (Tribulus terrestris Linn.)
417. *Triparṇikā* : *Dugdhikā*. Others take it as *Vanakārpāsī*.
418. *Tripuṭaka* : Smaller Variety of Tripuṭa (Lathyrus sativus Linn.)
419. *Tribhaṇḍi* : Trivṛt. Once it is interpreted as white trivṛt.
Trivṛt : Red (root) variety, locally known as '*Niśotra*.'
Trivṛtā : Trivṛt. (Opculina turpethum (Linn) Silva Manso).
420. *Twak* :
Twaca : Syn. *Varāṅga, Coca*. It is bark of the tree *Vanavāsikā* (Cinnamomum tamala Nees and Eberm.) Locally known as '*Guḍataja*.'
421. *Twakkṣiri* : *Vaṁśalocanā*.
422. *Twakpatra* : Some take it as *Twakpātrikā* (Cinnamomum zeylanicum Blume).
423. *Twaksāra* : Vaṁśa (Bambusa arundenacea Willd.)
424. *Dadhittha* : Kapittha.
Dadhināma : ,,
425. *Dantaśaṭha* : Jambīra (Citrus limon (linn. Burm. f.). Some take it *as* its variety.
426. *Dantī* : Syn. *Dantini*, *Śambari*, *Udumbaraparṇi* (having leaves like those of Udumbara) common. (Baliospermum montanum Muell. Arg.)
427. *Darbha* : Common, broader and longer, having rough leaves. 'Kuśa' has been given as synonym) (Imperata cylindrica Beauv).
Dāḍima : Common (Punica granatum Linn.)
Dāru : Devadāru
Dārvi : Daruharidra or Dāruhastaka.
Dāsikur-aṇṭaka. : Blue-flowered Kuruṇṭaka.
428. *Dipyaka* : Ajāmodā or Yavānī.
429. *Dirghamūlā* : Durālabhā. Some take it as Śālaparṇī.
430. *Dirghavṛnta* : Śyonāka or Aralu.
431. *Dirghaśūka* : A variety of Śāli.
432. *Duḥsparśā* : Durālabhā. (Fagonia cretica Linn.)
433. *Dūṣaka* : may be known by field study.
434. *Deva Kāṣṭha* : Devadāru (Cedrus deodara (Roxb.) Loud).
435. *Devadālī* : Common. Locally known as '*Dewali*'. (Luffa echinata Roxb.)

436. *Dravantī* : A variety of Dantī having lobed leaves and locally known as '*Śambarī*.' (Croton tiglium Linn.)

437. *Drākṣā* : Common. (Vitis vinifera Linn.)

438. *Draviḍi* : Elā.

439. *Dhanwana* : Syn. *Dhanurvṛkṣa* (used for preparation of bow). Having leaves like those of Badarī tree (Ziziphus). Locally known as '*Dhāmana*'. (Grewia tiliaefolia Vahl.).

440. *Dhava* : Syn. *Śakaṭā*, Indravṛkṣa. Common. (Anogeissus latifolia Wall.)

441. *Dhātakī* : Well known flowering plant (Woodfordia fruticosa Kurz.)

442. *Dhātrī* : Āmalakī.

443. *Dhānya* : Dhānyaka (Coriandum sativum Linn.)

444. *Dhāmārgava* : *Mahākośātaki* or Kośātakī with yellow flowers (Luffa aegyptiaca Mill ex Hook f.)

445. *Dhyāma*
Dhyāmaka : *Gandhatṛṇa* or *Kattṛṇa*, locally known as *Rohiṣa*

446. *Naktamāla* : *Bṛhat* or *Mahākarañja*. Also known as *Karañja*. (Pongamia pinnata (Linn.) Merr.)

447. *Nagavṛttika* : Jiñginī known as *Guḍamajjanikā*. Others take it as Vṛścikālī.

448. *Nagavṛttikā* : Śallakī.

449. *Nata* : Tagara (Valeriana wallichii DC.)

450. *Nadī bhallātaka* : *Lī (Lo) janaka* or *Nadipippalikā* having *Gaṇḍopalī* as synonym. (see Jalagaṇḍa).

451. *Nandīmukha* : A beaked variety of Vrīhi.

452. *Nandīmukhī* : A variety of Madhūlikā (Eleusine indica Gaertn.).

453. *Nandīvṛkṣa* : It has been interpreted as :
1. Kāśmarī
2. *Gardabhāṇḍa*, having adventitious roots, known as '*Pārśvapippala*'.

454. *Narādhipa* :
Narendra :
Narendradruma : Āragvadha

455. *Nala* : A common grass with hollow internodes Arundo donax Linn.)

	Nala (V.)	
456.	*Nalada*	: It has been interpreted as follows : 1. Māṁsī or Jaṭāmāṁsī 2. Uśīra or its variety known as *Lāmajjaka.*
457.	*Nalina*	: Red Lotus.
458.	*Nāga*	
	Nāgakeśara	: Well known (Mesua ferrea Linn.)
459.	*Nāgadanti*	: Dantī or a variety of Indravāruṇī.
460.	*Nāgapuṣpa*	: *Nagakeśara.* Some take it as a big tree with flowers like those of Nāgakeśara. The latter plant seems to be Calophyllum inophyllum Linn. Known as *Punnāga.*
461.	*Nāgara*	: Śuṇṭhī.
462.	*Nāgavinnā (V.)*	: A variety of Indravāruni. Some take it as *Vṛścikapatrikā* (see Vṛścikālī).
463.	*Nādeyī*	: Jalajambū.
464.	*Nāraṅga*	: Common. (Citrus reticulata Blanc.)
465.	*Nārikela*	: Common (Cocos nucifera Linn.)
466.	*Nālikā*	: Syn. Nāḍikā. A potherb known locally as '*Nāli*' (ipomoea sp.)
467.	*Nikumbha*	:
	Nikumbhā	: Dantī.
468.	*Nikocaka*	: *Kollakaphala*—found in Himalayan region (Pinus gerardiana Wall.)
469.	*Nicula*	
	Niculaka	: *Vetasa* or *Jalavetasa* (Salix sp.)
470.	*Nidigdhikā*	: Kaṇṭakārī.
471.	*Nimba*	: Common. (Azadirachta indica A. Juss.)
472.	*Nirguṇḍi*	: Nīla Nirguṇḍī or *Sindhuwāra,* known locally as *Śephālikā* (Vitex negundo Linn.)
473.	*Nirdahanī*	: Various drugs have been taken such as : 1. Citraka 2. Moraṭa 3. Agnimāntha Others take it as Ajamodā and Ganikārikā.

Here Ḍalhaṇa has made clear difference between *Agnimantha* and *Gaṇikārikā* which come under Agnimantha-dwaya. They are also known as Bṛhat and Laghu Agnimantha respectively.

474.	*Niśā*	: Haridrā

	Niśāyugma *Naise*	*Piṇḍaharidrā* (Curcuma longa Linn.) and *Dāruharidrā* (Berberis aristata DC.) are two haridras.
475.	*Niśācchada*	: (Having leaves like those of Haridrā) Śaṭi.
476.	*Niṣpāva*	: *Rājaśimbā* also known as *Śimba* (Sema) (Dolichos lablab Linn.)
477.	*Nicaih* *Kadamba (V.)*	: *Laghu Kadamba.*
478.	*Nīpa*	: *Dhūlikadamba* or *Mahākadamba.* (Mytragyna parviflora Korth).
479.	*Niraja*	: Nīlotpala.
480.	*Nīlikā* *Nīlinī Nīlī* *Nīlī (V.)*	: Syn. *Nīlāñjanikā (*blue dye), *Rañjanikā* (dye), *Nilabudhnā*, *Śāradaphalā* (fruiting in autumn) known as *śriphalikā* or *Śriphalā* (Indigofera tinctoria Linn.).
481.	*Nivāra*	: Syn. *Praśātikā* (Praśāntikā). It is a variety of Śāli having red awn and locally known as *ulikā* or *Ulaji dhānya.* It is of two types terrestrial and aquatic. The former grows in rice fields and is like paddy and the latter grows in water and has bigger leaves and stem.
482.	*Nṛttaka-uṇḍaka*	: *Markaṭa.* It seems to be a synonym of *Nandimukhī* (see Nandīmukhī)
483.	*Nṛpavṛkṣa*	: *Girimālaka* (Āragwadha).
484.	*Naiṣadha*	: A variey of śāli, known as *Koraka.*
485.	*Nyagrodha*	: Vaṭa (Ficus bengalensis Linn.).
486.	*Pañcāṅgula*	: Eraṇḍa.
	Pañcāṅgula (V.)	: Eraṇḍa. Some take it as a climber with fruits like those of Paṭola and smooth leaves and flowering in autumn. This *Pañcāṅgula* seems to be Bryonopsis laciniosa Linn. which is known as *Pañcaguriā* or *Śivaliṅgī.*
487.	*Paṭola*	: Syn. *Kulaka.* Well known (Trichosanthas dioica Roxb.)
488.	*Pataṅga*	: *Rakta Candana*, Rakta Kāṣṭha (Red wood). Ḍalhaṇa has confused Pataṅga with Rakta Candana whereas both are different drugs *Patanga* is Caesalpinia sappan Linn.

489. *Pattūra* : *Sitiwāra* known as '*Siriwali*' or its variety with bigger leaves. Once it is interpreted as *Kucandana* perhaps confusing it with Patanga.

490. *Patra* : Patraka (Cinnamomum tamala Nees and Eberm).

491. *Pathyā* : Harītakī (see Abhayā).

492. *Padma* : It has been interpreted as whitish or reddish lotus blossoming in the sun rise. Once, perhaps, according to the context, it is said as *Padmakāṣṭha* taking Padma as shortened form of Padmaka.

Padmakeśara : Well known.

Padmapuṣkara : Seed-locus of the lotus.
Padma is Nelumbo nucifera Gaertn.

493. *Padmaka* : Common. *Padmākāṣṭha* (Prunus cerasioides D. Don.)

494. *Padmā* : *Bhārgī* or *Padmacāriṇī*.
Padmacāriṇī is Rivea ornata Chois also known as *Phañji*.

495. *Panasa* : A large thorny fruit, known as *Kaṭahala* (Artocarpus heterophyllus Lam.).

496. *Payasyā* : *Arkapuṣpī*—Some take it as Kṣīra-Kākolī, Kṣīravidārī or Dugdhikā.

497. *Paripelava* : *Vanyaka*. Others take as *Kaivarta Mustaka*.

498. *Paruṣaka* : Having leaves like those of Dhanwana, delicate fruits with a small seed. Locally known as *Phālasā*. (Grewia asiatica Linn.).

499. *Parṇī* : Śālaparṇī.

Parṇinī-dwaya : Śālaparṇī and Pṛśniparṇī.

500. *Parpaṭaka* : Common (Fumaria indica Pugsley).

501. *Palaṅkaṣā* : Guggulu (Commiphora mukul (Hook. ex Stocks) Engl.)

502. *Palāṇḍu* : A variety of *Gundrālikā* or *Laśuna*, having larger stem and leaves (Allium cepa Linn.)

503. *Palāśa* : Kiṁśuka (Butea monosperma (Lam) Kuntz). Once it is taken as Śaṭī perhaps taking the word as Palāśā.

504. *Pātala* : A variety of Vrīhi, having colour like that of the Pāṭala flowers.

505. *Pāṭalā* : Syn. *Vasantadūtī*. Well known fragrant flowering tree. (Stereospermum suaveolens DC.)

506. *Pāṭhā* : Syn. *Aviddhakaraṇi*, known as *Pāḍha* (Cissampelos pareira Linn.).

507. *Pāṇḍuka* : A variety of Śāli with pale awn and husk.

508. *Pāpacelikā* : Pāṭhā.

509. *Pārāwata* : A fruit white-reddish and Sweet-sour when ripe. Common in Kāmarūpa (Assam). It seems to be Garcinia cowa Roxb.

510. *Pārāwataka* : A variety of Vrīhī having Pegeon-white grains.

511. *Pārawatapadī* : Reddish, a variety of Haṁsapadī.

512. *Pārijāta* : Syn. *Pāribhadraka*. common.

513. *Pāribhadra* : Syn. *Phalabhadra*. A thorny tree having red flowers and leaves like those of Rohiṇī, popular in the eastern region. (Erythrina indica Lam. and other species).

514. *Pāribhadraka* : Nimba tree. It is also taken as Devadāru. Some take it as *Phalabhadra* (see Pāribhadra).

515. *Pālaṅkyā* : A potherb, known as '*Pālak*.' (Spinacia oleracea Linn.).

516. *Pālāśa* : Śaṭi.

517. *Pālindi* :

Palindī : It has been interpreted as *Kālavalli*, Trivṛt and *Syāmā trivṛt*. Some take it as Sārivā.

518. *Picuka* : Fruit of *Karira*. Some take it as *Kārpāsa* fruit.

519. *Picumarda* : Nimba.

520. *Piṇḍaphalā* : *Tiktaphalā* (bitter gourd).

Piṇḍālukā : Common. (Dioscorea Sp.).

521. *Piṇḍītaka* : Madana particularly having black flowers. Piṇḍītaka has been said as of three types according to colour of flowers—white, yellow and black.

522. *Pippali* : Common (Piper longum Linn.).

523. *Pitadāru* : It has been interpreted as devadāru but it should have been Dāruharidrā. The confusion took place perhaps mistaking the word as '*Pūtadāru*' which means devadāru.

524. *Pilu* : Plant with sweet fruit liked by camels, known as Pīlu in Bhādānaka (Salvadora oleoides Decne.)

525. *Puṇḍarika* : White Lotus.

A variety of rice simulating white lotus in

	delicacy, colour and aroma, known as *Bahupoṣa* and grown in Devagraha (Deoghar).
526. *Putrañjivaka*	: Common. Tree having leaves like those of Jambīra and fruits centrally spherical with sharp top (Putrañjīva roxburghii Wall.)
527. *Putraśreṇi*	: Dravanti which is a small plant with castor-like leaves and fruits, commonly known as *Śambari.*
528. *Punarnavā*	: Syn. *Varṣābhu* (Śweta Punarnavā) locally known as '*Sāṭaḍi*' (Boerhaavia repens Linn.)
Punarnavā-dwaya	: Two types are mentioned : 1. White-flowered and red-flowered. 2. White-flowered and yellow-flowered. The Rakta Punarnavā may be red-flowered Boerhaavia diffusa Linn.
529. *Punnāga*	: Syn. *Tunga, Devavallabha,* popularly known as *Rājacampaka,* common in the eastern region. Ḍalhaṇa also takes it is *Nāgakeśara,* and *Suraparṇikā* having fragrant flowers and common in South India as *Surapati* (*Suraṅgi*). He takes *Nāgakeśara, Punāga* and *Surapunnaga* as one but actually they are separate botanically as follows : 1. Punnāga—Calophyllum inophyllum Linn. 2. Surapunnāga—Ochrocarpus longifolius Benth and Hook f. 3. Nāgakeśara—Mesua ferrea Linn.
530. *Pura*	: Guggulu.
531. *Purāhyayā*	: Śallaki, others take Guggulu.
532. *Puṣkara*	: *Padmavarāṭaka*—also as *Puṣkaramūla.*
533. *Puṣkaravartti*	: Known as *Āmoda* in Himalayan region.
534. *Puṣpaphala*	: *Kūṣmāṇḍa*
535. *Puṣpāṇḍaka*	: A variety of Śāli having fragrant and delicate grains like flowers. Can be known by field study.
536. *Pūtika*	:
Pūtikarañja	:
Pūtika	:
Pūtikarañja	: *Cirabilwa.* At some places *Kañṭaki Karañja* has been taken which does not seem to be correct.
537. *Pṛthakparṇi*	: Pṛśniparṇī.

538. *Pṛthvikā* :
Prthvikā : The following drugs have been taken :
1. *Hiṅgupatrikā.*
2. *Kṛṣṇa Sthūla jiraka.*
3. Elā.
Pṛthvīka is a synonym of bigger elā hence according to the context it has been taken only once. Thus remaining two are the main claimants. Kṛṣṇa Sthūlajīraka is Nigella sativa Linn. *Hiṅgupatrikā* may be Gardenia gummifera Linn. f.

539. *Pṛśniparṇi* : *Pṛthakparṇi,* known locally as *'Piṭhavani'* (Uraria picta Desv.)

540. *Pauṣkara* : *Puṣkaramūla* (see Kwṣṭha). (Inula racemosa Hook f.).

541. *Prakirya* :
Prakiryā : *Kaṇṭaki Viṭapa karañja* (small thorny variety of Karañja) (see Karañjikā).

542. *Pragraha* : Āragwadha.

543. *Prācibala* : *Matsyākṣaka*—others take Kākajaṅghā, *Nadipippali* and *Gaṇḍadūrvā.*

544. *Prativiṣā* : A blackish-tubered variety of Ativiṣā.(Aconitum palmatum D. Don.)

545. *PratyakPuṣpā* : Apāmarga.

546. *Prapauṇḍarika* : A popular drug slightly larger than Yaṣṭimadhu (Glycyrrhiza), sweet in taste and used for eye drop. Others take it as *śripuṣpa.*

547. *Prācinā-malaka* : Known as *'Paṅiyāmalaka'* grown in the eastern region.
(Flacourtia jangomas (Lour) Raeusch.)

548. *Priyaka* : *Bijaka.*

549. *Priyaṅgu* : *Kaṅgunikā* as local name.
(i) Setaria italica Beauv.
(ii) Callicarpa macrophylla Vahl.

550. *Priyāla* : *Cāra* tree having sweet-sour fruit, mostly found in Magadha. The seed marrow is known as *'Cāruli'*. (Buchania lanzan Spreng.).

551. *Plakṣa* : *Parkaṭi* (Ficus lacor Buch. Ham.)

552. *Plava* : *Gopāladamanaka.*

553.	*Phañji*	: Different interpretations have been given : 1. Bhārgī 2. *Vāḍa* (Local name) 3. A variety of Pāṭhā (See Padmā)
554.	*Phaṇijjaka*	: Strong—smelling plant known locally as '*Phāṇija*'. Strong-smelling Maruvaka is also taken
555.	*Phala*	: Madanaphala. Somewhere Bījapūra is also taken such as Phalāmla means sour juice of Bījapūra.
556.	*Phalgu*	: *Kākodumbarikā* (Kāṣṭhodumbarikā) locally known as '*Kaṭumbarī*'.
557.	*Phenilā*	: Upodikā.
558.	*Bakula*	: Common—(Mimusops elengi Linn.)
559.	*Badara*	: Bigger fruit (Zizyphus mauritiana Lam.)
	Badarī	: Common plant (Zizyphus jujuba Lam).
560.	*Bandhujīva*	:
	Bandhūka	: flowering in mid-day, locally known as '*Maruniyā*' and '*Vādulī*'. (Pentapetes phoenicia Linn).
561.	*Baruka*	: locally known as *Baru*.
562.	*Barihiṣṭa*	:
	Barhiṣṭa	: Bālaka. At one place there is 'Vāluka' which seems to be calligraphic error.
563.	*Balā*	: Common (Sida cordifolia Linn.)
	Balādwaya	: Balā and Atibalā with white and yellow flowers.
564.	*Bastagandhā*	: *Boḅayikā* (See Ajagandhā)
565.	*Bahupatrā* (*v.*)	: *Mayūraśikhā*
566.	*Bahuputrā*	: Śatāvarī.
567.	*Bāṇa*	: Sahacara.
568.	*Bāspa*	: Two *Bāṣpikās* one red and the other black, found in Sindha region.
569.	*Bahlīka*	. *Kuṅkuma*.
570.	*Bimbī*	: *Kundarikā* (*Kunduṛukā*, *Kindurikā*) having plant like Rasna and fruits red like painted lips, locally known as '*Tindurikā*' (Coccinia indica W. and A.).
	Bimbitikā	
571.	*Bimbiloṭa*	: *Bhilloṭa*, a tree found in Himalayas.
572.	*Bilwa*	: Common. Syn. *Śriphala*, unripe fruit is Bilwa-Śalāṭu and fruitpulp is Bilwa Gira (Belagiri)

	(Aegle marmelos Corr.)
573. *Bisa*	: Root (underground stem) of the lotus known as '*Bisāṇḍa* or *Bhisaṇḍa*'. Some take it as larger stalk of lotus. In fact, it is the stem of lotus. Root is called 'Śālūka'.
574. *Bijaka*	: Syn. *Asanasāra*, *Pitasāra* (with yellow Heart-wood.) (Pterocarpus marsupium Roxb.).
575. *Bṛhatī*	: Having Big or small fruits (Solanum indicum Linn.)
Bṛhatīdwaya	: Also as Kaṇṭakārikādwaya. One having bigger fruits and the other smaller fruits like Caṇaka (gram). The latter has also been said as *Caṇaka-bṛhatī*. These two plants are solanum indicum Linn. and Solanum xanthocarpum Schrad and Wendle.
576. *Brahmacāriṇī*	: *Muṇḍitikā*. Others take *Pattaṅga* wood.
577. *Brāhmi*	: Two plants have been taken-*Lavaṇikā* and *Maṇḍūkaparṇī*. Botanically these plants are : 1. Lavaṇikā (Salsola or Suaeda sp.) or bacopa Monnieri (Linn.) pennell. 2. Maṇḍūkaparṇī- (Centella asiatica Linn.) (Urban) Brāhmī has been said as strong emetic and purgative.
578. *Bhadrakāṣṭha*	
Bhadradāru	: Devadāru.
579. *Bhadra Rohiṇī*	: Kaṭukā.
580. *Bhadraśriya*	: Sandal or *Śricandana*.
581. *Bhadrā*	: Kaṭphala.
582. *Bhadrāsa-nījñodumbarī* :	: Bigger variety of *Kāṣṭhodumbara*.
583. *Bhallātaka*	: The shade of the Bhallātaka tree is said as producing swelling immediately (Semecarpus anacardium Linn.).
584. *Bhalluka*	
Bhallūka	: Śyonāka, locally as '*Śoṇā*'.
585. *Bhavya*	: Fruits are of the size of Tāla fruits grown in Himalayan region. Some take it as *Karmaraṅga* fruit. At other place he takes it as Āruka popular in Kārtikeyapura. (Dillenia indica Linn.)

586. *Bhāṇḍī* : The plant known as *Bhāndanī* which is used by brewers (wine-makers) for washing the fermenting containers. It may be *Bhāṇḍira* (Clerodendum infortunatum Linn.) or Ruellia suffruticosa. (or Similar drugs) which is used in preparation of Haṇḍiā (fermented rice beer).

587. *Bhārgi* : Common. (Clerodendrum serratum (Linn.) Moon.

588. *Bhilloṭakā* : A tree having fruits like those of *Kakubha* and found in Himalayas particularly in Kedārnath area. (see Bimbīloṭa).

589. *Bhujaṅgapuṣpa* :
Bhujaṅgapuṣpa : Nāgakeśara.

590. *Bhūtakeśi* : *Māṁsi* (See Jaṭilā)

591. *Bhutika* : Syn. *Kattṛṇa, Rohiṣa, Gandhatṛṇa.* Popular as Rohiṣa.

592. *Bhūnimba* : Kirātatikta.

593. *Bhūmika-damba* : *Muṇḍitikā.*

594. *Bhūrja* : Common. Having soft bark. (Betula utilis D. Don.)

595. *Bhūstṛṇa* : *Rohiśa.* He again takes another plant named as *Gudāka* which is like Droṇāpuṣpī.

596. *Bhṛṅga* : Bhṛṅgarāja.
Bhṛṅgarāja : Syn. *Mārkava.* (Eclipta alba Hassk.)

597. *Makuṣṭhakā* : *Moṭha* (Phaseolus aconitifolius Jacq.)

598. *Magadhā* : Pippalī.
Magadhodbhavā:"

599. *Maṅkharaka* (*v.*) : *Tālamakhānā.*

600. *Mangalya* :
Mangalyaka : Yellowish Masūra (Lentils).

601. *Maṇḍūkaparṇī* : *Brāhmī* or its variety.
Maṇḍūkī : (Centella asiatica (Linn.) (Urban.)

602. *Matsyākṣaka* : Ḍalhana takes Brāhmī, others take *Pattūra* and '*Matsyāka*' (local name) which is red-flowered and found in moist areas (Alternanthera sessilis Linn. R. Br.).

603. *Madana* : Syn. Piṇḍitaka, Madanaphala, locally known as '*Mayanaphala*' (Randia spinosa Poir).

604. *Madayantikā* : The plant the leaves of which are used in paste form to colour the nails etc., locally known as '*Mehandi* (Lawsoṇia inermis Linn.). Mallikā is also taken.

Madayantī : *Mendikā*, used for colouring nails etc. (see Madyantikā)

605. *Madhu (V)* : Madhuka

606. *Madhuka* : Common. Yaṣṭimadhu (Glycyrrhiza glabra Linn.)

Madhukadvaya: Terrestrial and aquatic types of Madhuka.

Madhuparṇī : Madhuyaṣṭikā.

607. *Madhurasā* : *Mūrvā* locally known as '*Corasnāyu*'.

608. *Madhuśigru* : A type of śigru having smaller plant and red flowers. It has also been interpreted as '*Śākaviṭapa*'. (see śigru).

609. *Madhūka* : *Guḍapuṣpa*. Common tree locally known as '*Mahuvā*'. (Madhuca indica J.F. Gmel).

610. *Madhūlaka* : Smaller type of Godhūma (Wheat) known as '*Piśikā*'. *Markaṭahasta tṛṇa* is also taken.

611. *Madhūlikā* : A grass known as *Markaṭa*, *markaṭikā* or *Markatahasta* (Eleusine Carocana Gaertn). It is also a synonym of Guḍūcī and Madhuyaṣṭi.

612. *Madhuāluka* : Hairy sweet tuber. (Dioscorea sp.).

613. *Mandārī* : *Ālī*.

614. *Mayūraka* : Apāmārga.

615. *Marica* : Common (Piper nigrum Linn.). *Sita or Śukla Marica*—seeds of Śobhāñjana. Others take Marica of white colour.

616. *Markaṭaka* : Gokṣuraka.

617. *Markaṭi* : Kapikacchū. Others take *Markaṭamūli* or *Śukaśimbī*.

618. *Malayū* : *Kākodumbarikā* of smaller type.

619. *Malayaja* : Candana

620. *Mallikā* : Common. (Jasminum sambac Ait).

621. *Masūra* : There are two types of masūra—one blackish known as Masūra and the other yellowish known as *Mangalyaka*. (Lens culinaris Medic).

622. *Mahātaṇḍulaka* : A variety of Śāli known as *Mahāśālī*.

623. *Mahādūṣaka* : A variety of Śāli. Can be known by field study.

624.	*Mahānimba*	: *Drekkā*. Locally known as *Parvatanimba*. (Melia azedarach Linn.).
625.	*Mahāmedā*	: Well known (Polygonatum verticillatum Allioni).
626.	*Mahāvṛkṣa*	: *Sehuṇḍa* or its variety, (see Snuhī).
627.	*Mahāśyāmā*	: *Vṛddhadāraka* (ipomoea petaloidea Chois).
628.	*Mahāśwetā*	: blue-flowered *sephanda*, some take it as *Vandhyākarkoṭi*.
629.	*Mahāsahā*	: Māṣaparṇī.
630.	*Mahāsugandhā*	: *Utpalasārivā*. Others take *Sarpasugandhā*.
631.	*Mahiṣaśūka*	: A variety of Śāli. Locally known as *'Tilavāsi.'*
632.	*Mahīkadamba*	: *Alambuṣā*. Also known as *Muṇḍitikā*. Jejjata takes it as *Bhūkadamba*. It clearly indicates distinction between Bhūkadamba and Muṇḍitikā which may be two varieties.
633.	*Mahauṣadha*	: Śuṇṭhī.
634.	*Māgadhikā* *Māgadhī*	: Pippali.
635.	*Māṇaka*	: Having big leaves, gradually the lower leaves falling down. (Alocasia indica Schott).
636.	*Mātuluṅga*	: Bījapūraka. Some take *Madhukarkaṭi*.
	Mātuluṅgi	: Wild bījapūra having aromatic fruit. Some take *Madhukarkaṭī* (Citrus decumana Linn.)
637.	*Mārkava*	: Bhṛngarāja—
638.	*Mālati*	: Jātī.
639.	*Māṣaparṇi*	: Locally known as *'Māṣavanī'*. (Teramnus labialis spreng.). Other take wild Māṣa plant.
640.	*Mukundaka*	: A variety of *Kṛṣṇaṣaṣṭika*, also known as *Mulunda*.
641.	*Muculunda*	: Thorny Madana plant. Some take it as *Mucakunda* (Pterospermum acerifolium Willd).
642.	*Muñjāta* *Muñjātaka*	: Well known small tuber growing in Himalayan region (Orchis latifolia Linn.).
643.	*Mudga*	: There are several varieties of Mudga such as Green, yellow, black and red. (Phaseolus radiatus Linn.)
644.	*Mudgaparṇi*	: Locally knownas *'Mugavanī'*. (Phaseolus trilobus Ait.)
645.	*Muraṅgī* *Muruṅgi*	: *Śobhāñjanaka* or its red-flowered variety known

as *Madhuśigru* (see Śigru).

646. *Muṣkaka* : Syn. *Kṣāravṛkṣa*, locally known as "*Mokhaka*' or '*Mokhau*'. Black-flowered (Kālamuṣkaka) is Elaeodendron glaucum Pers. and *sweta Muṣkaka* Schrebera switenioides Roxb.

647. *Mustā* : Common (Cyperus rotundus Linn.)

648. *Mūrvā* : Ḍalhaṇa takes several plants by Mūrvā
1. *Corasnāyu*— Which is used for making bowstring in the eastern regions.
2. *Dudhau* or *Dudhoḍa* (local name) used for making bowstring.
3. *Hadhoḍa* (local name) a small plant like crinum.

These three plants are as follows
1. Marsdenia tenacissima W. & A.
2. Dregia volubilis Benth ex. Hook.
3. Sansvieria roxburghiana Schult.

649. *Mūla* : Pipplimūla.

650. *Mūlaka* : Common (Raphanus sativus Linn.)
Mūlakapotikā : Tender Radish.

651. *Mūlakaparṇi* (*v.*) : Śobhāñjanaka.

652. *Mūṣikaparṇi* : Dantī or Dravantī. Others take some other plant known as '*Muṣikakarṇi* (Ipomoea reniformis Chois.)

653. *Muṣikā* : One of the antipoison drugs. Hairly and black tuber (see Ajaruhā).

654. *Mṛgabhojanī*
Mṛgairvāru : Indravāruṇī
Mṛgādanī : Indravāruṇī or *Karkaṭikā*.

655. *Mṛṇāla* : Lotus stalk or Bisa (stem). According to context Padmakeśara and Uśira are also taken.

656. *Mṛdwikā* : Drākṣā.

657. *Medā* : Well known (Polygonatum Sp.)

658. *Meṣaviṣāṇa-nāma* : Meṣaśṛṅgi fruits

659. *Meṣaśṛṅga*
Meṣaśṛṅgi : Ḍalhaṇa has taken *Karkaṭaśṛnga* (*gi*) and *Meḍhaśṛṅga* both trees similar to putrajīvaka the former being Pistacia integerrima Stew ex. Brandis and the latter Dolichandrone falcata

Scem. Some take a variety of Iṅgudī.

660. *Moca* : Kadalī
Mocā : Kadali fruit.
661. *Mocakī* : Sālmalī.
Mocarasa : exudation of Śālmalī.
662. *Modyantī* : Mallikā.
663. *Moraṭa* : The Plant having flowers like those of Aṅkolla. Locally known as '*Moihara*' (Maerua arenaria Hook. f. and Th.). Some take it as *Hastikarṇa Palāśa*. Ikṣumūla has also been taken according to context. Whey is also called as Moraṭa. Thus sweetness is the common character of all the substances.
664. *Mohanavallikā* : *Vaṭapatrikā*.
665. *Mohanikā* : Putrañjīvī. Some take it as *Avākpuṣpī*.
666. *Yava* : Common grain broadest in the middle and tapering towards both ends (Hordeum vulgare Linn.)
667. *Yavaka* : A type of Śūkadhānya, having grains like Yava.
668. *Yavatiktā* : A plant having a few (seven-eight) leaves, growing in Yava fields and locally known as '*Yavatiktā*.
669. *Yavaphala* : Vaṁśa.
670. *Yavaphalā* : *Dugdhikā*.
671. *Yavāsa*
Yāsa : Ḍalhaṇa has interpreted it as *Durālabhā* or Dhanwayavāsaka which, in fact, is different from Yavāsa. Duralabhā is Fagonia cretica Linn. and Yavāsa alhagi pseudalhagi (Bieb) Desv.).
672. *Yavikā* : Awnless and smaller (than Yavaka).
673. *Yaṣṭikā*
Yaṣṭikāhvaya
Yaṣṭyāhva : Yaṣṭīmadhu (See Madhuka).
674. *Yūthikā* : A flowering plant of three types according to flower whitish, pure white and yellow. (Jasminum auriculatum Vahl.)
675. *Yojanavallī* : Mañjiṣṭhā (Rubia cordifolia Linn.).
676. *Raktaśāli* : Common.
677. *Raktasāra* : Khadira.
678. *Raktā* : Mañjiṣṭhā.
679. *Raktāluka* : A common tuber (Dioscorea sp.).

680.	*Raktotpala*	: Red-flowered utpala.
681.	*Rajanī*	: Haridrā.
	Rajanī-dvaya	: *Haridrādwāya* (Piṇḍaharidrā and Dāru Haridrā).
682.	*Rañjani* (*v.*)	: *Śirahalaka.*
683.	*Rambhā*	: Kadalī.
684.	*Ramyaka*	: Syn. *Mahānimba, Rājanimba, Parvatanimba, Drekkā.* Locally known as '*Bakāiṇi.* (see Mahānimba). Some take roots of Paṭola.
685.	*Rasa*	: Syn. *Gandharasa,* also known as *Bola.* (Commiphora myrrha (Nees) Engl.)
686.	*Rasāñjana*	: Common. Prepared from decoction of Dāruharidrā. Others say that Rasāñjana is of two types—one a mineral like black stone called Srotoñjana and the other artificial prepared from decoction of Dāruharidrā and of yellow-red colour.
687.	*Rasona*	: Small tuber having five Rasas (Allium sativum : Linn).
688.	*Rājakṣavaka*	: *Kṛṣṇarājikā.* Some take another plant having broad leaves and producing sneezing.
689.	*Rājadruna*	: *Kirāmālaka* (Āragwadha)
	Rājavṛkṣa	: *Kirāmālaka* (Āragwadha)
690.	*Rājasarṣapa* (*v.*)	: White Mustard.
691.	*Rājādana*	: *Kṣīrikā* or *Cāra* (Priyāla). Kṣīrikā is mimusops hexandra Roxb. commonly known as Khiranī.
692.	*Rājikā*	: Common. (Brassica juncea Czern & Coss.)
693.	*Rātri*	: Haridrā.
694.	*Rāmaṭha*	: Hiṅgu.
695.	*Rāsnā*	: *Surabhī* or *Gandhanākulī* a well known plant. It is not clear whether Ḍalhaṇa takes Rāsnā and Gandhanākulī as synonymous or different entities. Surabhī is pluchea lanceolata Oliver and Hiern. Locally known as *Surai* or *Vāyasurai.*
696.	*Ruk*	: Kuṣṭha
697.	*Rūpikā*	: White Arka.
698.	*Reṇu*	: *Parpaṭaka.*
699.	*Rodhra*	: Having red colour. Syn. *Sābara* (growing in hilly areas), Lākṣāprasādana (used for clearing

Lāc.) See Rodhra.

700. *Rodhrapuṣpaka* : A variety of Śāli having awns like Rodhra flowers.

701. *Rohiṇī* : It has been interpreted as
1. Kaṭphala
2. Kaṭukā
3. Harītakī-bheda.
Some take Kaṭutumbī fruit.

702. *Rohiṇīśāka* : Kaṭukā Śāka. Here Rohiṇī seems to be some other plant different from Kaṭukā.

703. *Rohita* : Plant having flowers like those of Pomegranate. (Tecomella undulata (G. Don.) Seem.)

704. *Lakuca* : Common. (Artocarpus lakoocha Roxb.)

705. *Lakṣmaṇā* : Ḍalhaṇa has quoted a verse in this regard which means that Lakṣmaṇā is a plant similar to goat in smell and shape and having leaves dotted with Red, small, infant-shaped points.

706. *Lakṣmī* : Śamī. Others take *Lakṣmaṇā* or *Viṣṇukrāntā*.

707. *Latā* : Priyaṅgu.

708. *Latākastūrikā* : A small plant like *Śakunāpi* growing in South (Hibiscus abelmoschus Linn.)

709. *Lambā* : Bitter gourd.

710. *Lavaṅga* : *Śrīcandana* flowers (Sygygium aromaticum (Linn.) Merr. & L.M. Perry).
It is to be noted that Ḍalhaṇa has mentioned the plant of Lavaṅga as '*Śricandana*.'

711. *Lavalī* : Well known plant having aromatic fruits. It is described as having green leaves like those of Cakramarda, with deep and smooth shade, aromatic roots and Yellowish soft bark.
It is Luvunga scandens Ham. Nowadays, Cicca acida Linn. Merrill. is taken as Lavalī.[1]

712. *Laśuna* : Common. (see Rasona).

713. *Lāṅgala*
Lāṅgalaki
Lāṅgalākhyā
Lāṅgālāhvayā
Laṅgalī : *Kalihā* (*kā*) *rikā* (Gloriosa superba Linn.)

[1]P.V. Sharma, Identification of Lavali, *JOIB*, XVII, no. 4, June, 1977.

714. *Lāṅgūlī* : Kapikacchū.
715. *Lāmajja (ka)* : A type of uśīra or a root grown in hills.
716. *Lāvākṣa* : A variety of vrīhi having grains like eyes of Lāva bird.
717. *Loṇikā* : *Loṇiyā* (Portulaca quadrifida Linn.)
718. *Lodhra* : Common (Symplocos racemosa Roxb.).
719. *Loha* : Aguru.
720. *Lohita Śāli* : Rakta Śāli.
721. *Lohitikā* : Mañjiṣṭhā. Others take *Rāmataruṇi.*
722. *Vakra* : Tagara.
723. *Vacā* : Second variety of Vacā having reddish colour. (Acorus calamus Linn.)
724. *Vajra Proktā* : *Vajrakanda.* Others take snuhī.
725. *Vajravṛkṣa Vajrākhya* : Second type of *Sehuṇḍa.* Presumably Ḍalhaṇa took two types of Sehuṇḍa one herb and the other tree.
726. *Vañjula* : *Vetasa* or *Jalavetasa.*
727. *Vatsaka* : Fruits (seeds) of Vatsaka (Kuṭaja) are called as Indrayava.
728. *Vatsādanī* : Guḍūcī or *Vatsaputrikā* known locally as '*Vatsavatiyā*'.
729. *Vanamudga* : Known as *Kṛṣṇamudga* or *Mudgikā*, growing wild.
730. *Vayaḥsthā* : Guḍūcī or Brāhmī.
731. *Varaka* : *Varaṭikā*, an inferior grain, growing mostly in Śākambharī area (Rajasthan).
732. *Vara Vāstuka* : *Ṭaṅkavāstuka.*
733. *Varāṅga* : Bark of *Vanavāsikā* (see Twak).
734. *Varāhakanda* : Known as *Vukāluka* (Dioscorea bulbifera Linn.
735. *Varī* : Śatāvarī.
736. *Varuṇa* : A tree having bitter heartwood, bitter leaves used as vegetable and growing mostly on banks of rivers (Crataeva nurvala Buch. Ham.)
737. *Varṇaka* : Syn. *Rocanikā, Kampillaka.* Some take *Kaṅkuṣṭha.*
738. *Vardhamāna* : Eraṇḍa.
739. *Varṣābhū* : White or red Punarnavā (see Punarnavā). Trianthema species are also taken as Varṣābhū.
740. *Vaśira* : It has been interpreted as follows

1. A grass known as *Markaṭa*.
2. A grass, *Markaṭapippali*, commonly known as Apāmārga.
3. Sūryāvarta—Which may be known in other regions.

741. *Vasuka* : Syn. *Buka*, *Śivamallikā*. Commonly known as *Bakapuṣpa* or *Bagahula*. Growing in Kedāra mountain area (Osmanthus fragrans Lour.)

742. *Vahni* : Ajamodā.

743. *Vāṁśi* : Vaṁśalocanā.

744. *Vājigandhā* : Aśwagandhā.

745. *Vātaghna* : Śobhāñjanaka.

746. *Vātāma* : One of the dry fruits growing in Himalayan region. Some describe it as like eyes and having sweet and fatty marrow. Here the version 'Dīrghākāra' seems to be a calligraphic error. It should be 'Dṛgākāra.
(Prunus amygdalus Batsch.)

747. *Vāyasī* : *Kākamāci* or *Kākatiktā* (Physalis minima Linn.) locally known as '*Cirapoṭikā*'.

748. *Vāraṇakeśara* : Nāgakeśara.

749. *Vārāhī* : *Gṛṣṭikā*. (see Varāha kanda).

750. *Vārtāka* : Syn. *Vṛntāka*. Having round fruit, locally known as '*Baiṅgana*' (Solanum melongena Linn.)

751. *Vāstuka* : *Ṭaṅkavāstuka*, locally known as '*Taṅkacuccū*'. Chendpodium album Linn.)

752. *Vikaṅkata* : Syn. *Kaṇṭakikā*, *Kaṭāyikā*.
(Flacourtia indica Merr.) (see Kaṇṭakī)

Vikāṇikā : Kṣīrakākolī.

753. *Vijayā* : Harītakī.

754. *Viḍaṅga* : Syn. Kṛmihā. Common (Embelia ribes Burm. f.)

755. *Vidārigandhā* : Śāliparṇī.

756. *Vidārī* : Vidārīkanda (Syn. *Viḍālī*, *Vipādika kanda*), Tuber of the size of Kohala, plant with red flowers of two types – Long tuber with copious latex and the other like elephant foot (spherical) with a little latex. Vidārī is Pueraria tuberosa DC.

757. *Vidula* : Vetasa.

758. *Vinirdahanī* : Citraka.

759. *Viśalyā* : It has been interpreted as
1. Guḍūcī
2. Pāṭalā
3. Kāṣṭhapāṭalā
4. Agniśikha (Kasthapātalā-V.)
Some take indravāruṇī. But Viśalya is generally taken as *Kalihāri.*

760. *Viśālā* : Indravāruṇī (Trichosanthes bracteata (Lam.) Voigt.)

761. *Viśwa*
Viśwabheṣaja
Viśwā : Śuṇṭhi.

762. *Viśwadevā* : *Gāṅgeruki* known as *Guḍaśarkarā* (See Gāṅgeruki (Gulaśakarī) in the eastern region. Some take white-flowered Balā (Sida spinosa Linn.) Guḍaśarkarā is Grewia hirsuta Val. Var. helicterifolia.

763. *Viṣa* : Common.
Viṣa (*v.*) : Ativiṣā (Aconitum heretrophyllum Wall.)

764. *Viṣaghnī* : Haridrā. Others take *Nirviṣā* (Delphinium denudatum Wall.)

765. *Viṣamuṣṭika* : Ḍalhaṇa takes it as *Drekkā* or *Rājanimba* which is identified as Melia azedarach Linn. (Bakāyana). Others take bigger variety of Alambuṣā and Karkoṭī.

766. *Viṣāṇikā* : *Meṣaśṛṅgī* or *Āvartani* (Helicterus isora Linn.) Ḍalhaṇa has mentioned it as strong emetic and purgative.

767. *Virataru* : Ḍalhaṇa takes it mostly as *Śara.* At other places he took Bilwanāsikā and once as a common plant known by its own name. Others take Arjuna and Śara. He has quoted a verse from another author taking it as *Vellantara* and describing it as a thorny tree having flowers of various colours like those of *Ādāri* and leaves like those of Śamī, growing in arid zone and also in adjacent area of Carmaṇvatī (Chambal) and Narmada rivers. (Dichrostachys cinerea W. & A.)

768. *Vṛkṣa*	: Kuṭaja—Seeds are Indrayava.
Vṛkṣaku	
Vṛkṣaja	: Indrayava.
769. *Vṛkṣādani*	: *Vandāka* known locally as '*Kavalekhū*'. Others take *Vṛkṣakalambi* (bu) kā. Vandāka is Loranthus longiflorus Desr.
770. *Vṛkṣāmla*	: *Tintiḍika* (Rhus parviflora Roxb.)
771. *Vṛścikāli*	: It has been interpreted as 1. *Vṛściyā(śā)ka*—Gerardenia heterophylla Dcne. (Bicchū Būṭī). 2. *Vṛścikapatrī*—Tragia involucrata Linn. (Bichāṭī). 3. A variety of *Meṣaśṛṅgī*, slightly hairy, dextrose climber having leaves like those of Pāṭhā and spinous fruits like two sheep-horns and clusters of white flowers (Pergularia extensa N. E. Br.).
772. *Vṛścira*	: White Punarnavā.
Vṛściva	
773. *Vṛṣa*	: Vāsaka (Adhatoda vasica Nees.)
774. *Veṇupatrikā*	: Leaves of Vaṁśa. Others take a different plant known as *Veṇupatrikā* having leaves like those of Vaṁśa.
775. *Veṇu*	: Bamboo.
Veṇuyava	: Fruits of bamboo like Yava.
776. *Vetra*	: Fruits of Vetra like Lotus-seeds. (Calamus tenuis Roxb.)
777. *Vetrāmla*	: *Amlavetasa* (Garcinia pedunculata Roxb.)
778. *Vaijayantī*	: Syn. *Tarkāri, Araṇikā, Agnimantha* (Araṇikā-V.).
779. *Vyādhighāta*	: *Kiramālaka.*
780. *Vrīhi*	: Paddy matured in rainy season is Vrīhi. Others take it as that which becomes white after dehusking.
781. *Śakunāhṛta*	: A variety of Śāli brought by swans from Uttarakuru, in Avanti city known as *Vakra* and in Magadha known as *Pāśaka.*
782. *Śakrayava*	: Indrayava.
Śakraja	
yava	
783. *Śaṁkhāluka*	: A common tuber. (Dioscorea sp.)

784. *Śaṅkhinī* : *Yavatiktā* or its variety with broader leaves and copious latex, *Śweta Śrīphalikā* and variety of *Saptalā* have been taken by Ḍalhaṇa. Others take *Śweta budhnā*.

785. *Śaṭī* : Common. (Hedychium spicatum Ham. Ex. Smith).

786. *Śaṇa* : Common plant with fruits ringing when mature and bark used in rope making. (Crotalaria juncea Linn.).

787. *Śaṇapuṣpī* : Plant like śaṇa known as '*Śaṇahuli*.'

788. *Śataparvaka* : *Jalagaṇḍīra* (see Jalagaṇḍa and Gaṇḍīra).

789. *Śatavīrya* : Śatāvarī. Others take Nīladūrvā.

790. *Śatāvarī* : Syn. Śatamūlī. common plant having small leaves known as '*Śatāvarī*.' It is of two types—Big and small which are identified as Asparagus racemosus Willd. and A. Sarmentosus Linn.

791. *Śamī* : Fruits are known as *Saṅgara* (Prosopis spicigera Linn.)

792. *Śampāka* : *Kiramālaka*.

793. *Śara* : Common (Saccharum munja Roxb.)

794. *Sallakā* (*v.*) *Śallakī* : Syn. *Gajabhakṣyā*. Known as '*Sāla*' (Boswellia serrata Roxb.)

795. *Śāka* : A big tree having big leaves smooth on one surface and rough on the other known as *Śrīparṇa* and locally as '*Sāgavāna*' (Tectona grandis Linn. f.) Some take *Sākhoṭa*.

796. *Śārṅgeṣṭā* : Ḍalhaṇa has interpreted as

1. *Kākatiktā*, having fruits like those of *Kākamācī* but veiled with a white spherical covering, known as *Cirapoṭikā* and locally called as '*Bhumbhuruṭa*' and in eastern regions as *Bhurudākā* or '*Jhajharuṣa*.'
2. *Kākajaṅghā*, locally known as '*Vikasavanī*.'
3. *Viṭapakarañja*.

Others take it as Kākamācī, *Kākādanī* (Guñjā) and *Gūthakarañja*.

Śārṅgeṣṭā is identified by me as Dregea volubilis Benth.[1]

[1] P.V. Sharma, *Śārṅgeṣṭā*, *Sachitra Ayurveda*, July, 1977.

797. *Śāla*	: *Śaṅku*, a variety of Sarja. (Shorea robusta Gartn.)
Sāla	
Sālaniryāsa	: Syn. *Sarjarasa*, *Rālā* (Resinous exudation of Śāla)
798. *Sālāmukha*	: A variety of Vrīhi having blackish white grains.
799. *Śāli*	: Paddy ripened in Hemanta (winter) and white even without dehusking. Other take it as one white after dehusking and the other even without dehusking. Śāli differs from Ṣaṣṭika and Vrīhi in the sense that śāli ripens in winter while Ṣaṣṭika and Vrīhi mature in summer and rains respectively (Oriya sativa Linn.)
800. *Śālū*	
Sālūka	: Tuberous root of lotus.
801. *Śalmali*	: Common.
Śalmaliveṣ-taka	: Exudation of Śalmali, some take Veṣṭaka as Vṛnta (Petiole)
802. *Sāvara*	
Sāvaraka	
Sāvara	: Rodhra.
Sāvara-lodhra	: Lodhra having white thick bark and astringent property.
803. *Śiṅśapā*	: Common tree having black heartwood (Dalbergia sisso Roxb.)
804. *Śikhi* (*v.*)	: *Lāṅgalakī*.
805. *Śigru*	: Śobhāñjaka or *Madhuśigru* (Vitapaśāka, Suvāsa'. Śigru—Moringa pterygosperma Gaertn. Madhuśigru—M. concanensis Nimmo.
806. *Śimbā* (*v.*)	: Green Mudga which is beneficial for eye sight.
Śimbi	
807. *Śiriṣa*	: Syn. *Viṣaghāti* (Antipoison). Common tree. (Albizzia lebbeck Benth.) The seeds are called '*Śiriṣamāṣaka.*'
808. *Śivāṭi*	: White Punarnavā. Some take '*Śephālikā.*'
809. *Śita*	: Rasāñjana. Other take camphor.
810. *Śitāpākya*	: Balā fruits.
811. *Śitaphala*	: *Rāvaṇāmlikā*. (Adansonia digitata Linn.) Some take *Kāśmirāmlikā*.

812. *Śitabhiruka* : A variety of śāli which is intolerant of cold. It can be known by field study.

813. *Śitaśiva* : Karpūra or a variety of *Śatapuṣpā*. Others take gavedhukā and śamī.

814. *Śirṇavṛnta* : Variety of *Trapuṣa* called as *Suvāsaka* (fragrant). Some take it as that stalk of which falls down when the fruit ripens. Others take Karbura or its variety, *Khudaputraka*. Perhaps '*Karbura*' of Ḍalhaṇa means *Kharbuja* (Cucumis melo Linn.) and Khudaputraka is one of its varieties.

815. *Śuka* : *Granthiparṇa* (*Carmakāra Vāta*-V.)
Śukanasā : *Carmākāravaṭa*, known as '*Kupyaka*' in Kānya-
Śukanasa : kubja (Kannauj) and *Carmakārajambū Palāśikā*
Śukākhya : in Mālwā. At one place Śukanāsā is taken as
Śukākhyā : Śyonaka and at the other as *Śukaśimbā* (Coral-
Śukāhvaya : locarpus epigaeus Benth ex. Hook. f.) known as *Mirciyā Kanda.*

816. *Śuṇṭha* : Common (see Ārdraka).

817. *Śṛgālavinnā* : Pṛsniparṇī or its variety.
Śṛgālavinnā (*v.*) : Variety of Pṛsniparṇī having long leaves and inflorescence as lion's tail.

818. *Śṛṅgabera* : Śuṇṭhī, Ārdraka.

819. *Śṛṅgāṭaka* : Aquatic plant having trispinous (Trikaṇṭaka) fruit known as 'Siṅghāḍā'. It is of two types big and small. (Trapa bispinosa Roxb.).
Śṛṅgāṭī : Śṛṅgāṭaka.

820. *Śṛṅgī* : Karkaṭaśṛṅgī.

821. *Śephālikā* : Plant flowering in autumn and with reddish flower pedicel. (Nyctanthes arbortristis Linn.)

822. *Śelu* : Śleṣmātaka known as '*Lisāḍa*'. A Potherb growing in South is also taken.

823. *Śailabheda* : Pāṣāṇabheda (see Aśmabhid).

824. *Śaivala* : Śaivāla and Dūrvā. Some take Haṭha.
Śaivāla

825. *Śyāmā* : Mostly it is interpreted as *Vṛddhadāru* but at the same time other plants have also been taken such as

1. Trivṛt, variety of Trivṛt, white or black or reddish Trivṛt.

		2. Priyaṅgu.
		3. *Śyāmā lātā.*
826.	*Śyamāka*	: It is of three types—*Śyāmāka, uṣṭraśyāmāka* and *Hastiśyāmāka* which are popularly known as *Toyaśyāmāka, Sthūlaśyāmāka* and *Śyāmikā* respectively. (Echinochloa frumentacea Linn.)
827.	*Śravaṇa*	: Syn. *Tāpasavṛkṣa.* Known as *Iṅgudī.*
828.	*Śravaṇāhvyā*	: *Muṇḍitikā.*
829.	*Śrī*	
	Śriniketa	
	Śriveṣṭaka	: Resinous exudation of Sarala—like mass of butter, known as *Navanitakhoṭi* or *Navanītadhūpa*, locally known as '*Gugguli.*'
830.	*Śleṣmātaka*	: Syn. *Śelu, Bahuvāra.* Locally known as *Lisoḍā.*
	Śleṣmātaki	: Locally known as '*Bahuvara*' (Cordia myxa Roxb.)
831.	*Śwadaṁṣṭrā*	: Gokṣuraka (Tribulus terrestris Linn.)
832.	*Śweta*	: *Śweta Syanda.*
833.	*Śweta Karkaṭaka*	: Trapusa.
834.	*Śwetā*	: It has been interpreted as 1. Vacā or Śwetavacā. 2. *Sweta syanda* or *Syandā.* 3. Kaṭabhī.
	Śwetādwaya	: *Śwetā* and *Mahāswetā* (*Kaṭabhīdwaya*).
835.	*Śaḍgranthā*	: Vacā.
836.	*Śaṣṭika*	: Gauraṣaṣtika, a variety of Vrīhi. Ṣaṣṭika paddy ripens in summer.
837.	*Sakalakanda* (*v.*)	: Cultivated tuber.
838.	*Satīna*	: *Vartulaka* or *Vartulakalāya* (Pisum sativum Linn.) The word 'Vartula' is in contrast to Triputa. Thus Kalāya has been said as of two types—one *Vartulakalāya* and the other *tripuṭa Kalāya.*
839.	*Sadāpuṣpi*	: Arka.
840.	*Sadābhadrā*	: Kāsmarī.
841.	*Saptacchada*	: A big tree having leaves like those of Śālmalī,
	Saptaparṇa *Saptāhva*	fragrant flowers like ichor of elephant (Gajamada) and flowering in autumn. Locally known as '*Sātawana*' (Alstonia scholaris R.Br.).

842. *Saptalikā*	: *Yavatiktā*.
843. *Samaṅga*	: Syn. *Añjalikarika*, *sparśarodanikā*, *Lajjālukā* known as *Lajjālu*. *Varahākrāntā* and Mañjisthā are also taken. Lajjālu—Mimosa pudica Linn. Mañjiṣṭhā—Rubia cordifolia Linn.
844. *Sara*	: *Sarakarṇikā*.
845. *Sarala*	: A tree (Pinus roxburghii Sargent).
846. *Saralā*	: A purgative root. Trivṛt, white and red, is taken. Sarala and *Dhupakāṣṭha* are also taken. Others take *Viśaṁsikā* and Śāla tree.
847. *Sarja* *Sarjaka* *Sarjanāma*	: The word 'Sarja' means that which exudes : (resinous) substance. It is interpreted as a : common tree called as *Laghusarja* or variety of Śāla. The resinous exudation is called *Sarjarasa* or *Rālā*. (Vateria indica Linn.)
848. *Sarpagandhā*	: *Nākuli* (Rauwolfia serpentinā. Benth ex Kurz). Another plant is also taken which is known as *Sarpacchatrikā* growing in rains and Umbrella-like in appearance. The latter plant seems to be some mushroom.
849. *Sarpākṣī*	: A red-flowered variety of Śaṁkhapuṣpī common in the Eastern region.
850. *Sarṣapa*	: Common (Brassica campestris Var. Sarson Prain).
851. *Saviṣa-sattvacūrṇa*	: Some take it as variety of Vṛścikālī.
852. *Sahakāra*	: Āmra.
853. *Sahācara* *Sahācara* *Sahacara-dwaya*	: Saireyakā known as Kaṇṭaśeliyāka. : Śyāmā is also taken. : Two types of Kaṇṭaśelu. This includes white- : flowered and blueflowered varieties of Sairyaka. The other two varieties Pītā and Rakta are known by specific terms—Kuraṇṭaka and Kurabaka.
854. *Sahudevā* *Sahadevi*	: Yellow-flowered variety of Balā, known as : 'Kāṅkahī' Gaṅgeruki is also taken.
855. *Sahasravīryā*	: Dūrvā, Śweta Durvā.
856. *Sahā* *Sahādwaya*	: Māṣapśrṇī and Mudgaparṇī. : Māṣapśrṇī and Mudgaparṇī.

857.	*Sātalā*	: A variety of Sehuṇḍa. Others take ***Budhnā*** and *Śriphalikā*.
858.	*Sārivā*	: Two plants are taken as Sārivā 1. A climber with latex popularly known as Sārivā having leaves like those of Jambū (Ceryptolepis buchanani Roem and Schult.) 2. Utpalasārivā having aromatic root. (Hemidesmus indicus R.Br.)
	Sārivādwaya	: Sārivā and Utpalasārivā which have been mentioned as Āsphotā and *Kālavalli* respectively.
859.	*Simha*	: Raktā Śigru.
860.	*Simhi*	: Bṛhat Kaṇṭakārī.
861.	*Siñcitikā*	: A variety of Badara very sweet and bigger like apple and growing in Himalayan region (Zizyphus jujuba Mill.)
862.	*Sita Karṇika*	: Śweta Karṇikāra.
863.	*Sitā*	: Śarkarā, some take Dūrvā.
864.	*Siddhārtha*	: White mustard (see Sarṣapa).
865.	*Sinduka* *Sinduwāra* *Sindhuwāra*	: Nirguṇḍī particularly white-flowered variety (Vitex negundo Linn.)
	Sitasindhuwāra	: White-flowered Nirguṇḍī.
866.	*Sugandhaka*	: *Devaśāli* a variety of Śāli common in Pāñcāla. *Droṇapuṣpa* and *Gandhatṛṇa* (Smaller Bhūstṛṇa) are also taken.
867.	*Sugandhā*	: *Sarpasugandhā* (Nākulī).
	Sugandhikā	: Sarpasugandhā (Nākulī) or Sarpasugandhā and *Utpalasārivā*.
868.	*Sudhā*	: Syn. Snuhī. *Sehuṇḍa* (local name.)
869.	*Suniṣaṇṇaka*	: *Siribālikā* and *Catuṣpatri* (*Catusparṇi*, or *Caturdala*). Brahmadeva has described it as an aquatic potherb having four leaves like those of Cāngerī (Marsilea minuta Linn.).
870.	*Sumanas* *Sumanā*	: Jātī.
871.	*Sumukha*	: Wild *Barbarikā* locally known as *Sauhā* in Jejībhukti (Bundelkhand area). Rājikā is also taken.
872.	*Suradruma.* *Sura* *Surākhya*	: Devadāru.

873. *Surabhi* : *Rāsnā.*
874. *Surasa* : Having aromatic leaves locally known as *Tulasī*
Surasā : (Ocimum sanctum Linn.)
875. *Surasādwaya* : White-flowered and black-flowered varieties of *Tulasi.*
876. *Surasī* : *Tulasi* or the plant having leaves like those of Kapittha and locally known as *Bilwanāsi.* Some take *Śweta Nirguṇḍī. Kapitthaparnī* is also read '*Jharasi*' in some Nighaṇṭus. It is Limonia crenulata Roxb.
877. *Surendra* : Suvarṇa (Gold). Others take Kuṭaja.
878. *Surendra-kanda* : *Vajrakanda.*
879. *Suvarcalā* : *Suryāvarta* or *Suryabhaktā* locally known as '*Soñcali*'—(Malwa sylvestris Linn. or other species). Others take '*Lappasa*' which has stem like Māriṣa and leaves like those of Ārtagala.
880. *Suvarṇakṣīrī* : The plant having leaves like those of Anantā locally known as '*Hiyāvali*'. *Kaṅkuṣṭha* is also taken. Hiyāvali is Euphorbia thomsoniana Boiss (see Kaṅkuṣṭha).
881. *Suvahā* : *Godhāpadi* and *Gandha Nākulī* (locally known as '*Napiṇi*'). Some take *Kandali.*
882. *Suṣavī* : *Pāniyavallī* and Kāravellaka.
883. *Sūraṇa.* : Well known (Amorphophallus campanulatus Blume).
884. *Sūryavallī* : *Arkapuṣpi* a climber having leaves like those of Paṭola the juice of which makes the meat soft. Others take suryāvarta or its variety. (see Arkapuṣpī).
885. *Sevya* : Uśīra (Vetiveria zizanioides (Linn.) Nash).
886. *Saireyaka* : *Kaṇṭaseliyāka.*
Sairayaka Dwaya : White-flowered and blue-flowered varieties of Saireyaka. (see Sahacaradwaya).
887. *Soma* : Ḍalhaṇa interprets it as
1. *Somalatā* (Sarcostemma brevistigma W. & A.)
2. Soma
3. Somavalka (Kaṭphala)
4. Candramā.
888. *Somarāji* : Bākuci (Psoralea corylifolia Linn.)

889. *Somavalka* : Kaṭphala.
890. *Somavallī* : Guḍūcī.
891. *Somā* : Guḍūcī. Others take it as somalatā and *Brāhmī*.
Somāhvayā(v.) : *Trisandhikā*. Others take *somalatā*.
892. *Saugandhika* : A type of Kumuda (water lily), having shape and colour like those of Nīlotpala and Profuse-fragrance, blossoming in moonlight also known as *Gardabhapuṣpa*.
893. *Sauvīra* : Biggest variety of Badara, sweet althrough, growing in arid zone (Zizyphus jujuba Mill).
894. *Sthirā* : Śālaparṇī (see Aṁśumatī.).
895. *Sthūlakanda* : *Grāmyakanda* (Cultivated tuber).
896. *Sthauṇeyaka* : *Thuṇeraka* or *Granthiparṇaka* (Taxus baccata Linn.) Thus Grathiparṇa, according to Ḍalhaṇa, is a form or variety of Sthauṇeyaka.
897. *Snuk*
Snuhī : *Sehuṇḍa* (Euphorbia nerifolia Linn.)
898. *Spṛkkā* : An aromatic plant having curved flowers and found in Himalayan region.
(Delphinium zalil Aitch. & Hemsl.)
899. *Sphūrjaka* : Like *Phaṇijjaka* or *Vanakuraṇṭaka* mostly found in Pāriyātra (Rajasthan).
Sphūrjaka (v.) : Known as *śyonāka*, having leaves and stem like those of Lakuca.
900. *Syandana* : Common (see Tiniśa).
901. *Swayaṁguptā* : Kapikacchū.
902. *Swādukaṇṭaka* : Two plants are taken
1. Vikankata, known as *Vṛkṣakaṇṭakārikā* or *Kaṇṭakārivṛkṣa*.
2. Gokṣura.
903. *Haṭha* : *Jalakumbhikā*. Others take a grass root of which is not attached to soil (but floating in water) (see Kumbhikā).
904. *Haṁsapādī*
Haṁsahvaya : Syn. *Madhuśravā*. Having leaves like goose foot and yellow flowers, growing in watery places. Locally known as '*Hamspāi.*'
905. *Hayamāraka* : *Karavīra*.
906. *Harigandhā* : Aśwagandhā.
907. *Haricandana* : *Raktacandana*.

908.	*Haridrā*	: *Piṇḍa Haridrā* (Curcuma longa Linn.) Some take it as shortened form of Dāruharidra.
	Haridrādwaya	: Two haridras (Piṇḍa and Dāru).
909.	*Harimantha*	: Caṇaka.
910.	*Harivṛkṣa*	: Indravṛkṣa. Some take a plant like Dhava.
911.	*Hareṇu*	
	Hareṇukā	: (i) Smaller variety of *Vartula Kalāya* (ii) An aromatic substance named *Reṇukā.*
912.	*Hastikarṇa*	: Having one big leaf like elephant ear locally known as '*Bhūpalāśa.*' (Leea macrophylla Roxb.-ex Horn). Others take red Variety of Eraṇḍa.
913.	*Hastipippalī*	: Gajapippalī.
914.	*Hastyāluka*	: Bigger variety of *Kaṣṭhāluka* is taken by some authors (Dioscorea sp.)
915.	*Hāyanaka*	: A variety of Śāli like horse tail. Locally known as 'Śaṅkuvāka.'
916.	*Hiṅgu*	: Common (Ferula foetida Regel).
917.	*Hima*	: Candana.
918.	*Hiraṇyapuṣpī*	: Kalikārikā.
919.	*Hiṁsrā*	: Bigger variety of Ahiṁsrā (see Gṛdhranakhī).
920.	*Hutabhuk*	: Citraka.
	Hutāśa	
	Hutāśana	
921.	*Hemakṣirī*	: Kaṅkuṣṭha.
922.	*Haimavatī*	: Vacā (Iris germanica Linn.)
923.	*Hribera*	: Bālaka.

DRAVYA-GAṆAS (GROUPS OF DRUGS)

Drugs have been grouped according to pharmacological action and uses by Caraka and Suśruta respectively. Similarly there are Saṁśodhana and Saṁśamana gaṇas in both the Caraka Saṃhitā and the Suśruta Saṃhitā. Ḍalhaṇa says that in the Chapter of Dravya-Saṅgrahaṇīya (SU. 38) Dravya-gaṇas (groups of drugs) have been mentioned keeping the particular diseases in view (Vyādhi-Pratyanīka) while in the chapter of Saṁśodhana-Saṁśamanīya (SU. 39) mostly Doṣapratyanīka gaṇas are mentioned. In Saṁśodhana, the Gaṇas useful in Pañcakarma and in Saṁśamana those pacifying Vāta, Pitta

and Kapha.[1]

Ḍalhaṇa defines 'Gaṇa' as the group which can be expressed in terms of numbers.[2] This has been divided into categories according to whether the number of constituent drugs is definite or indefinite (Niyatāvayava and Aniyatāvayava). Out the 37 Ganas of Suśruta, 5 (Pañcamulas) are Niyatāvayava while remaining 22 are Aniyatāvayava.[3] According to condition of doṣas, different Gaṇas may be mixed together and even in one Gaṇa, it may be used in complete form or three or four prominent drugs may be selected for use. But this rule is applied only in respect of Gaṇas and not generally in compound formulations.[4] In Saṁśodhana-Saṁśamana gaṇas too some scholars intend to fix the number of drugs in particular groups.[5]

Groups of Vegetable Drugs

Vegetable drugs have been grouped from various angles. The most important basis is Rasa. In Saṃhitās drugs have been arranged systematically in six groups according to Rasa. These groups are termed as 'Skandha' in the Caraka Saṃhitā and 'Varga' in the Suśruta Saṃhitā.

Madhura Varga : The drugs of Kākolyādi gaṇa come under this group. Hence Ḍalhaṇa has mostly interpreted Madhura Varga as Kākolyādi.[6] But in some other contexts he takes if differently :

1. Madhura Varga is, no doubt, Kākolyādi but only after Guḍucī is excluded from that group.[7]

[1]प्राग् द्रव्यसंग्रहणीयाध्याये व्याधिप्रत्यनीकाः द्रव्यगणा उक्ताः, संशोधन-संशमनीये तु दोषप्रत्यनीक-प्रायाः पञ्चकर्मोपयोगिनः शोधनद्रव्यसंग्रहगणाः वातादिशमनद्रव्यगणाश्च कथयितव्याः। S.Su. 39.3.

[2]गण्यन्त इति गणाः समूहाः। S.Su. 38.3.

[3]तत्र द्वात्रिंशदनियतावयवाः,पञ्च नियतावयवाः। ibid.

[4]व्यस्तं द्वित्रिचतुरादिद्रव्ययोगः, संहतं समस्तद्रव्ययोगः। इयं पुनः परिभाषा गणविषयैव ज्ञेया नान्ययोगेषु। S.Su. 38.82.

तेषां समस्तानामलाभे त्रिचतुःपञ्चषडादिद्रव्याणामपि योगः कर्त्तव्यः। तेनाध्यायनिर्दिष्टगणविषयिरायेवं परिभाषा, न समस्ततन्त्रव्यापिनी। S.Su. 37.33.

[5]केचिदाचार्या "द्वाविंशतिद्रव्याणि" इत्यत्र गणे नियममाहुः। S.Su. 39.3.

[6]मधुरवर्गः काकोल्यादिः। S.Su. 16.19.

मधुरे गणे काकोल्यादिके। S.U. 17.33 also see U. 17.33, 38 ; 24.26, 18.23, 26,15, 17, 34 ; 30.4, 32.5, 33.4, 35 etc.

[7]मधुरवर्गो गुडूचीवर्जितः काकोल्यादिः। S.U. 47.26.

2. Some take Madhura as Aṣṭavarga.[1]
3. In some contexts by Madhura Āragvadhādi,[2] Yaṣṭīmadhukādi[3] and Drākṣā, Madhu, Sarkarā[4] etc., have been taken.

The groups of Madhura Vṛkṣa include Madhūka, Rājādana[5] etc.

Amla Varga : This includes Kāñjī, Madya, Dadhi, Cukra, Bījapura[6] etc.

Amlaphalas are Āmrātaka,[7] Bījapūra, Dāḍima etc.

Katu : Pañcakola is the main group.[8] Regarding the drugs of Pippalyādi Gaṇa, Ḍalhaṇa says that the same have been classified again as Saṁskāraka (improving qualities), Śāka (vegetable) Bheṣaja (drugs) and Āharāyogī (spices).[8a]

Tikta : The drugs coming under Paṭolādi, Nimbādi, Parpaṭādi and also Bākucī, Cakramada etc., are Tikta.[9]

Kaṣāya: Vaṭa etc.[10] and Sarjaka, Arjuna[11] etc., are Kaṣāya. These are mostly the drugs which come under Kṣīri Vṛkṣa, hence they are also called as Pañca Kaṣāya. They are Nyagrodha, Udumbara, Aśwattha, Plakṣa and Gardabhāṇḍa.[12] These five trees are also called collectively as Pancāṅgī. Sometimes Gardabhāṇḍa is replaced by Vetasa.[13] Kṣīrīvṛkṣas are also termed as Vanaspati.[14] They are

[1]मधुरं च कृत्स्नं काकोल्यादिकं, अपरेऽष्टवर्गमाहुः । S.U. 41.45.

[2]मधुरैर्योगैरारग्वधादिभिः । S.U. 42.17.

[3]मधुरैः यष्टीमधुकादिभिः । S.U. 17.79.

[4]मधुरैः द्राक्षारग्वधमधुशर्करादिभिः । S.U. 24.28.

[5]मधुरद्रुमा मधुरवृक्षा मधूकराजादनादयः । S.U. 28.5.

[6]अम्लानि सुरामस्त्वारनालबीजपूरचुक्राणि । S.U. 21.28 also see S.U. 11.21; Ci. 4.14; U. 12.20, 21.16.

[7]अम्लफलानि आम्रातकादीनि । S.U. 21.21 also see S.U. 44.20, 46.420, 351, 428.

[8]कोले पञ्चकोले । S.U. 39.217.

[8a]वृद्धाः पिप्पल्यादीनि वर्गीकृत्य पठन्ति-तत्रकिंचित् संस्कारकं, किंचिच्छाकं, किंचिद् भेषजं, किंचिदाहारयोगीति । S.Su. 46.221.

[9]तिक्तानि पटोलादीनि S.U. 24.26, तिक्तैस्तु निम्बादिभिः । S.Ci. 9.53; U. 33.3. तिक्तकैस्तिक्तद्रव्यैः पर्पटादिभिः । S.U. 39.108 also see Ci. 9.5, 11.6.

[10]कषाया वटादयः । S.U. 30.4 कषायाः सर्जकार्जुनादयः ।

[11]कषायाणि क्षीरवृक्षादीनि । S.Ci. 7.35.

[12]पञ्च कषायाः न्यग्रोधोदुम्बरप्लक्षाश्वत्थगर्दभाण्डाः । S.U. 38.25.
क्षीरिवृक्षा वटोदुम्बराश्वत्थप्लक्षगर्दभाण्डाः । S.Ci. 7.35 also see S.U. 46.163 Ci. 16.13, Ka. 5.60, 21.30.

[13]अपरे तु पञ्चाङ्गीं प्लक्षाश्वत्थोदुम्बरन्यग्रोधवेतसानामिति कथयन्ति । S.Su. 27.14.

[14]वनस्पतयः क्षीरवृक्षाः । S.U. 17.42, also see Ci. 12.4, 17.27, 18.11, U. 27.14.

used for Sandhāna and preventing sepsis in surgical disorders.[1]

Interpretations on other ganas are as follows :

Vidārigandhādi : This gaṇa has also been mentioned as Sthirādi[2] and Pṛthakparṇyādi.[3] Being the first among the Gaṇas (described in S.U. 38) it is also called as 'Prathama gana'[4] (first group). According to effect, it is known as Vātaghna[5] and Bṛṁhaṇa.[6]

Payaḥswinigaṇa : Kṣīravidārigaṇa.[7]

Magadhādi : Pippalyādi.[8]

Sāragana : It is the short form of Śālasārādi gaṇa.[9] Śiṁśapā etc., are called as Sāravṛkṣa.[10]

Bhadrādi or Bhadradārvādi : This gaṇa includes the drugs mentioned under Vātasaṁśamana Varga[11] (S.Su. 39.7).

Muruṅgyādi[12] : This gaṇa consists of drugs of Varuṇādi gaṇa excluding the first three (Varuṇa, Ārtagala and Śigru).

Triphalā : Also as Harītakyādi.[13]

Vyoṣa }
Tryūṣaṇa } Trikaṭu.[14]

Trivarga : This has been interpreted differently perhaps according to context :

Trivarga (i) Trijātaka[15] or Trisugandhi[16]
(ii) Triphalā[17]

[1]न्यग्रोधेत्यादि संधानार्थं पाकादिपरिहारार्थंञ्च । S.Ci. 3.11.
[2]स्थिरादिः विदारिगन्धादिः । S.U. 41.32 also see 17.33.
[3]पृथक्पर्ण्यादिः विदारिगन्धादिः । S.Sh. 10.4.
[4]प्रथमो गणो विदारिगन्धादि: । S.Su. 44.5 also see U. 9.9, 24.25, 48.19.
[5]वातघ्नो गणो विदारिगन्धादिः । S.U. 21.28, 24.39.
[6]बृंहणद्रव्याणां विदारिगन्धादीनाम् । S.Ci. 38.83.
[7]S.U. 35.5.
[8]S.U. 40.181.
[9]सारगणैः शालसारादिभिः । S.Ci. 13.10, 44.29.
[10]सारवृक्षाः शिंशपादयः । S.Ci. 6.11.
[11]भद्रदार्वादिः भद्रदारुकुष्ठहरिद्रावरुणेत्यादिः । S.Ci. 5.8 also see 7.14.
[12]मुरुङ्ग्यादि वरुणाद्यन्तर्गतः मधुशिग्रुतर्कारीमेषशृंगी इत्यादिकः । S.Ci. 6.9.
[13]हरीतक्यादिः त्रिफला । S.Ci. 7.26.
[14]S.U. 26.23, 49.30.
[15]S.Su. 44.7.
[16]S.Ci. 24.7.
[17]S.U. 41.45.

(iii) By dual number, Triphalā and Trikaṭu[1] are taken.

Pañcamūli : It denotes Śālaparṇyādi (Laghu) and Bilwādi (Bṛhat) Pancamulas.[2]

Laghu Pañcamula has also been mentioned as Kanyaka, Kanīyasī, Hraswa, Sthirādi and Śālaparṇyādi.[3] It is also called as Ādya (First) while Mahā Pañcamūlī is dwitīyā (second).[4] Some take Eraṇḍa in place of Gokṣura in Laghu Pañcamūla.[5] Laghu pancamula has been said as Śītavīrya.[6] Generally Pañcamūlas are regarded as Pācana.[7]

Bilwādi Pañcamūla is also known as Mahatī Pañcamūlī[8] (Mahāpañcamūla).

Some prescribe Mahā Pañcamūlī in Kaphānuga Vātajwara and Laghu Pañcamūla in Pittānuga Vātajwara[9] but there is always scope for controversy among scholars.[10]

Daśamūla : Both Pañcamūlis together make Daśamūla.[11] It is called Daśāṅga[12] because of having ten components.

Tṛṇa Pañcamūla : It is also known as Kuśādi Pañcamūla. It consists of Kuśa, Kāśa, Nala, Darbha, Kāṇḍekṣu.[13]

Vallipañcamūla : Also known as Vidāryādika.[14]

Kaṇṭaka Pañcamūla : Also as Karamardādika.[15]

Kaṇṭakī Vṛkṣa : Khadira, Badara, Arimeda, Snuhī etc., are Kaṇṭakī vṛkṣas[16] (Thorny trees).

[1] S.U. 56.15.

[2] S.U. 49.19.

[3] S.Ci. 38.43, 56 ; U. 35.5, 48.21.

[4] पञ्चमूली बाद्या द्वितीया वा । S.Ci. 4.13.

[5] केचिद् गोक्षुरकस्थान एरण्डं पठन्ति । S.Su. 38.66.

[6] पञ्चमूली स्वल्पा, तस्याः शीतवीर्यत्वात् । S.Ci. 3.11.

[7] पाचनैःकृता पञ्चमूलीप्रभृतिभिः संस्कृता । S.U. 39.110.

[8] महती पञ्चमूली बिल्वादिका । S.Su. 44.80.
महापञ्चमूलं बिल्वादि । S.Ci. 5.22 also see S.U. 42.31.

[9] अन्ये तु कफानुगे वातज्वरे महती, पित्तानुगे च कनीयसी । S.U. 39.112.

[10] पञ्चमूली महतीति चन्द्रिकाकारः, स्वल्पेति चक्रपाणिः । S.U. 49.19.

[11] द्वे पञ्चमूल्यौ दशमूलम् । S.U. 41.46.

[12] दशागं दशमूलम् S.U. 57.14.

[13] तृणपञ्चमूली कुशकाशनलदर्भकाण्डेक्षुकाः । S.Ci. 5.7.
कुशकाशनलदर्भकाण्डेक्षव इति कुशादिपञ्चमूलम् । S.Ci. 38.51.

[14] विदार्यादिकं पञ्चमूलं वल्लीपञ्चमूलम् । S.Ci. 37.38.

[15] करमर्दादिकं तु कण्टकसंज्ञं पञ्चमूलम् । S.Ci. 37.38.

[16] कण्टकिवृक्षाः खदिरबदरारिमेदस्नुग्दारुप्रभृतयः । S.Ci. 10.4.

Valliphala : Fruits of Cucurbitaceae family like gourd, cucumber etc., come under this group. Some take leguminous fruits.[1]

Kṣāravarga : Drugs, mostly trees, used for preparation of Kṣara are called Kṣāradravya and the group is known as Kṣāra varga. The plants are Muṣkaka, Kuṭaja, Palāśa, Pāribhadra[2] etc.[3]

Sarvagandha : It consists of aromatic drugs mostly from Elādi gaṇa.[4] Some take Kaṭuphala etc., under this group.[5] Rakta gandha (red aromatic substances) are kuṁkuma etc.[6]

Śita varga : This includes drugs and substances which are Śīta in touch as well as in Vīrya such as Kākolyādi drugs.[7] Candanādi also comes under this.[8]

Uṣṇa Varga : Bhadradārvādi, Surasādi and elādi are uṣṇa Vargas.[9]

Audaka : Aquatic plants (flowers, tubers etc.) are called Audaka or Jalaja such as :

Flowers—Kamala, Nīlotpala etc.[10]

Tubers—Kaśeru, Śālūka etc.[11]

Śṛṅgāṭaka, although a fruit, has been included among aquatic tubers[12] but this is not the fault of Ḍalhaṇa but of Suśruta who has mentioned it in Kandavarga (edible tubers).

Jivaniya (Jīvana) : The drugs of Kākolyadi gaṇa[13] come under Jivanīya group because they have vitalising effect.

Bṛṁhaṇiya : Kakolyādi without guduci becomes Bṛṁhaṇīya. In this connection Ḍalhaṇa quotes a verse from some text.[14]

[1] वल्लीफलं कूष्माण्डाडिवल्लीजं, अन्ये शिम्ब्यादिमाहुः । S.Su. 20.8 also see S.U. 20.8, Ci. 14.8.

[2] क्षारद्रव्याणि मुष्कककुटजपलाशाश्वकर्णपारिभद्रादीनि । S.Su. 37.10.

[3] क्षारवर्गं । S.U. 42.38.

[4] सर्वगन्धा एलादिकाः । S.Sh. 10.13 also see U. 17.40, 24.40, 27.20, 28.4, 29.4, 31.6, 33.8, 39.234, 60.8 etc.

[5] सर्वगन्धा एलादयः, अन्ये च कटुफलादयः । S.Ci. 2.59.

[6] रक्ताश्च गन्धाः कुङ्कुमादिकाः । S.U. 28.8.

[7] शीतलैः काकोल्यादिभिः शीतवीर्यैः तथा शीतस्पर्शैरपि । S.U. 39.182.

[8] S.U. 39.290.

[9] उष्णेन वर्गेण भद्रदार्वादिना सुरसादिना एलादिना वा S.U. 39.271.

[10] औदकानि कमलकुमुदकल्हारप्रभृतीनि । S.Ci. 16.13 also see U. 24.39, 42.108.

[11] औदकाःकन्दाःकशेरुशालूकनदीमाषकादयः । S.Sh. 10.57.

[12] औदकाःकन्दा कशेरुश्रृंगाटकशालूकादयः S.Ci. 5.22.

[13] जीवनीयानि काकोल्यादीनि । S.U. 39.305 also see S.U. 16.21.

[14] बृंहणीयो गणो गुडूचीवर्जितः काकोल्यादिः—"गुडूचीरहितो वर्गः काकोल्यादिरुदाहृतः । बृंहणीय—"इति समानतन्त्रसंवादात् । S.U. 58.59.

Dipaniya : Pippalyādi gaṇa or particularly Pañcakola.[1]

Pācana : Drugs of Haridrādi gaṇa.[2]

Saṁgrāhi : Drugs of Ambaṣṭhādi gaṇa.[3]

Kṛmighna : Viḍaṅga etc., and surasādi gaṇa.[4]

Rakṣoghna : Vacā etc., which are used for fumigation.[5]

Śodhaniya : Such as Nimba, Trivṛt, Dantī, Madanaphala etc. These are meant for local application in minor surgical operations.[6]

Mūrdha Virecana : Such as Viḍanga, Marica, Apāmārga, Śigru bīja etc.[7]

Ubhayatobhāgahara : Which are emetics as well purgatives, among strong drugs under this group Viṣāṇikā, Brāhmī, Kāravellikā etc.. have been mentioned.[8]

Vātaghna : Bhādradārvādi, Vidārigandhādi, Kākolyādi and Bilwādi gaṇas have been said as Vātaghna in different contexts[9] but Ḍalhaṇa has mostly taken Bhadradārvādi.

Pittaghna : Utpalādi, Sārivādi, Kakolyādi and Vidārigandhādi have been mentioned as Pittaghna.[10]

Madhūkapuṣpādi indicated in Rakta-pitta consists of flowers of four plants Madhūka, Śobhāñjana, Kovidāra and Priyaṅgu. Some take Drākṣā, Madhūka flowers, Kāśmarya and Kharjūra.[11]

Vātakaphahara : Kulattha etc., have been said as Vātakaphahara.[12]

[1] दीपनीयगण: पिप्पल्यादि: । S.U. 40.19. also see S.Sh. 10.57.

[2] पाचनद्रव्यगणो हरिद्रादि: । S.U. 40.179.

[3] संग्राही गण: अम्बष्ठादि: । S.U. 26.29.

[4] कृमिघ्नै: विडंगादिभि: । S.U. 26.29 ; कृमिघ्नानि' ' 'सुरसादिसंस्कृतानि S.U. 26.30.

[5] रक्षोघ्नैर्धूपै: वचादिभि: । S.Sh. 10.23.

[6] S. Ka. 8. 138.

[7] मूर्धविरेचनै: विडंगमरिचापामार्गशिग्रुबीजादिभि: । S.U. 26.28.

[8] तीक्ष्णैरुभयतोभागै:विषाणिकाब्राह्मीकारवेल्लादिभि: । S.U. 61.25.

[9] वातघ्नानि भद्रदार्वादीनि, विदारिगन्धादानीत्यन्ये । S.Ci. 3.40 also see U. 9.9., 26.5, 28.4.

[10] पित्तघ्नवर्ग: उत्पलसारिवादिकाकोल्यादिभि: । S.U. 48.20.

शीतपरिषेकान् शीतवीर्यविदारिगन्धादिकाकोल्याद्युत्पलादिकषाय कृतान् । S.U. 26.41.

[11] S.U. 48.26.

[12] S.Sh. 2.22.

III. ANIMALS AND ANIMAL PRODUCTS

ANIMALS

Knowledge about various animals can be acquired through contact with the people acquainted with them. Fauna of different regions being different, it can be done effectively by field study. For instance, knowledge about various strains of Rats[1] can be obtained by the contact with the local expert persons. Similar is the case with the insects.[2] The Aquatic animals and fishes can be known with the help of fishermen and other people residing on the sea coast.[3] Thus Ḍalhaṇa emphasises properly on field study for the adequate knowledge about the animals found in different regions.

Classification

The Biological field has been divided into two Sthāvara (immobile) and Jaṅgama[4] (Mobile). Botany and Zoology are concerned with them respectively. The Jaṅgama group is sub-divided into four classes :

1. Saṁswedaja—(insects)
2. Jarāyuja—(Viviparous)
3. Aṇḍaja—(Oviparous)
4. Udbhijja[5] (Hibernating animals)

The animals are divided according to habitat as

1. Grāmya—(Domesticated). Horse[6] etc.
2. Ānūpa (Sub-aquatic)—boar, buffalo[7] etc.
3. Audaka (Aquatic)—Fishes[8] etc.
4. Jāṅgala (wild)—deer[9] etc.

In domestic animals cow was very popular and as such it became

[1] लालनपुत्रिकादिमूषिकजातिविशेषज्ञानं नानादेशीयलोकेभ्योऽवगन्तव्यम् । S.Ka. 7.42.

[2] एते कीटविशेषा: देशान्तरे लोकतो ज्ञेया: । S.Ka. 3.5.

[3] शेषास्तु कैवर्त्तेभ्यो ज्ञेयाः । S.Su. 46.113.
शेषास्तु समुद्रतीरवासिभ्यो ज्ञेयाः । S.Su. 46.118.

[4] स्थावरो वृक्षादिः जंगमो मनुष्यादि: । S.Su. 1.22.

[5] S.Su. 1.22.

[6] ग्राम्या अश्वादय: । S.Ci. 1.92; ग्राम्या:गवोष्ट्रवस्तादयः । S.Su. 45.131.

[7] आनूपा वाराहमहिषादयः । S.Su. 16.19 ; आनूपा: गजगवयादय: । S.U. 42.22 also see Ci. 1.92, 11.5; U. 51.54.

[8] औदका:मत्स्यादय: । S.Ci 11.5 also see S.U. 16.19; U. 42.22; Ci. 5.22.
औदका:कोशस्थादय: । S.Ci. 16.5.

[9] जांगला एणादय: । S.Su. 45.131.

a symbol for animals.[1] Buffalo was also common.[2] These were called catuṣpada (Quadruped).[3]

According to division of hoof also animals were classified such as Horse etc., as Ekaśapha[4] (having undivided hoof).

Animals have also been classified according to anatomical peculiarity, dwelling places, nature of general movement, nature of movement during meals, food habits and attitude towards other animals.

1. Anatomical peculiarity—The animals running very fast develop their calf muscles much and as such they are called as 'Jaṅghāla'[5] (having well-developed calf).

Similarly birds have wings.[6] Some aquatic animals have calcareous shell[7] etc.

2. Dwelling places—Such as animals residing in caves,[8] in holes,[9] on trees[10] and at the bank of rivers.[11]
3. Nature of general movement—As Sarīsṛpa[12] (reptiles) and Plava[13] (floating animals).
4. Nature of movements during meals—Such as Viṣkira[14] (which scatter the grains), Prasaha[15] (Snatching food), Tryāhala[16] (eating with the help of beak and feet) etc.
5. Food habits—Gṛdhra etc., eat flesh of the dead animals.[17]
6. Attitude towards animals—Animals who attack on and kill

[1]गोशब्दस्य पशुवाचित्वात् अजादयो गृह्यन्ते । S.U. 17.11.

[2]पशवो गोमहिषादय: । S.Ci. 1.3.

[3]चतुष्पदा अश्वगोमहिषादय: । S.Ci. 1.102; also see Ni. 12.7.

[4]एकशफा अश्ववेशरादय: । S.U. 42.23 also see S.U. 45.56.

[5]जंघाला इति प्रशस्तजंघावन्त: । S.Su. 46.54.

[6]पक्षिण: काककंकगृध्रादय: । S.Ci. 1.3.

[7]कोश: शंखादीनां संपुट: । S.Su. 46.93.

[8]गुहाशया: । S.Su. 46.72.

[9]बिलेशया:श्वाविच्छल्लकीप्रभृतया: । S.U. 41.36.

[10]पर्णमृगा :। S.Su. 46.76.

[11]कूलचरा: । S.Su. 46.93.

[12]सरीसृपा: । S.Ci. 1.3.

[13]प्लवन्ते पानीये तरन्ति ये ते प्लवा: । S.Su. 46.93.

[14]विकीर्य भक्षयन्तीति विष्किरा: । S.Su. 46.59.
विष्किरा: लावादय: S.Su.16.19.

[15]प्रसह्य भक्षयन्तीति प्रसहा: । S.Su. 46.74.

[16]S.Su. 46.59.

[17]क्रव्यभुजो गृध्रादय: । S.U. 17.35.

other animals including man are known as Vyāla such as tiger etc.[1]

Description of Animals

There is a good number of various types of animals mentioned in the māmsa varga of the Saṃhitās. Ḍalhaṇa while interpreting all these has shown his keen observation of them as appears from the description of animals given by him.

Only quoting references from the commentary,[2] I am leaving this subject to the Zoologists who may be interested in identifying all these items which render a very challenging problem for research in this field.

ANIMAL PRODUCTS

Milk : Milk is a popular nutritious material. It is particularly desirable for the infants because breast milk can be substituted only by suitable animal milk.[3] Milk is also useful in weakness of mind, fainting etc.[4]

The property and usefulness of Milk is decided on two factors—(1) The species of animal (2) Movement and other habits of the animals.[5]

Various parts and products of Milk are described such as Santānikā,[6] Kṣīramoraṭa[7], Kilāṭa,[8] Kurcikā,[9] Kṣīrasarpi,[10] Dadhi,[11]

[1] व्याला व्याघ्रदय: । S.U. 41.30 also see S.U. 24.6, Ci. 1.3; Ka. 3.5.
वृकचित्रकादयो हिंस्रा: पशव: । S.Ka. 7.43.

[2] See Appendix II.

[3] जीवनं बालानां तेषामेव स्त्रीक्षीरसात्म्यत्वात् । S.Su. 15.5.

[4] सर्वेषां क्षीराणां मूर्च्छाहरत्वात् । S.U. 46.16.

[5] द्वयमेव क्षीरपथ्यापथ्यविभागे हेतु: जातिविशेषो भ्रमणादिविशेषश्च । S.Su. 45.52.

[6] सन्तानिका क्षीरस्योपरि स्त्यानो भाग: । S.Su. 43.3 ;
सन्तानिका "सर" इति भाषा । Ci. 22.35.

[7] क्षीरमोरट:किलाटमस्तु । S.Su. 42.11.

[8] किलाट:क्षीरकुर्चिकापिण्ड: । S.Su. 46. 409.
कूर्चिकीभूतक्षीरस्य घनभाग:किलाट:, यं लोका:क्षीरांशुमित्याहु: । S.Su. 45.91.

[9] विग्रथितं क्षीरं घनत्वमापन्नं कूर्चिका । S.Su. 46.403.

[10] क्षीरसर्पिरत्र मथ्यमानक्षीरोत्पन्ननवनीतजातम् । S.U. 26.16.
क्षीरसर्पि क्षीरमथनादुत्थितम् । S.U. 26.17.

[11] दधि सस्नेहं गव्यं दधि । S.Su. 21.21.
कट्वरमिति अस्नेहं दधि । ibid.
दध्युत्तरकं दध्न: सर: । S.U. 12.40.

Takra[1] and Ghee.

Ghee is of two types obtained from Milk and the other from Dahi.[2]

Ghee is Cakṣuṣya and pacifier of Pitta and Rakta.[3] Ghee prepared with bitter drugs is particularly antagonistic to Kapha and Rakta-doṣa.[4] For external application as in Pittaja Śotha etc. Śatadhauta Ghṛta is used.[5]

Ghṛta after one year becomes Purāna[6] but again Ḍalhaṇa says that after ten years only it can attain the status of Purāṇa.[7]

Vasā : Vasā is the fatty portion coming out of Māṁsa (flesh).[8]

Majja : It is situated inside the bone.[9]

Mūtra : In case of Gomūtra urine of cow and not the bull is to be taken. It is a general tradition that in case of cow, buffalo, goat and sheep female urine and in case of elephant, horse, Ass, camel and Man male urine should be taken ; if there is no definite indication about the sex of the animal.[10]

The urine of elephant, goat and sheep is particularly useful in mental disorders.[11]

Testicles : The testicles particularly of goat were used in deficiency of androgenic hormone.[12]

Rocanā (Gorocana) *:* Gorocana or Gopitta is a Bilious concretion of animals like cow and is used in medicine.[13]

Teeth : Teeth of cow, elephant, horse etc., were also used.[14] Procto-

[1]कद्वरं तक्रम् । S.Su. 46.451.

कूर्चिका विग्रहितं तक्रम् । S.Su. 21.21.

[2]घृतमपि द्विविधं क्षीरोत्थं दध्युत्थं च । S.Ci. 31.4.

[3]घृतस्य चक्षुष्यत्वात् रक्ताविरुद्धत्वाच । S.U. 12.5 also see U. 44.14.

[4]तिक्तघृतपानं कफरक्तप्रत्यनीकत्वात् । S.U. 64.16.

[5]S.Su. 18.13.

[6]पुराणं सर्पि: संवत्सरोषितम् । S.U. 9.3.

[7]जीर्णं घृतं दशाब्दिकम् । S.U. 46.24 also see U. 51.16.

[8]वसा मांसस्नेह: । S.U. 16.19 also see S.U. 19.16, 23.12; Ci. 31.4; U. 18.88.

[9]अस्थ्याश्रया मज्जा । S.Ci. 31.4.

[10]S.Su. 45.220.

[11]चेतोविकारहरत्वेन हस्तिच्छागमेडमूत्राणां निर्दिष्टत्वात् । S.U. 61.24, 30.

[12]मेध्याण्डं छागलाण्डम् । S.U. 40.154.

[13]गोपित्तं गोरोचना । S.Ka. 1.71, also see U. 14.5, 58.24.

[14]दन्त:गवादीनामश्वादीनां च । S.U. 12.25.

दन्तो गोदन्त: । S.U. 12.31.

scopic instrument was made of elephant teeth etc.[1]

Horn: Horns of various animals like cow, deer and sheep were used for various purposes such as drug and for making some instrument or container for collyrium etc.[2]

Twak (skin) : Slough (Kañculikā) of snakes and skin of other animals were used.[3]

Piccha (wings) : The Bhasma of Mayūrapiccha is used in Hikkā.[4]

Madhu (Honey) : Madhu obtained from bees (Makṣikā) has been a copiously used substance in Medicine particularly as a vehicle of drug.[5] Madhu is yogavāhī and can be used in all doṣas.[6] Though Madhu could increase Vāta due to Śaitya,Raukṣya and Lāghava and also Kapha due to Madhuratwa etc., it is surprisingly Tridoṣahara because of Prabhāva in terms of both Dravya and Guṇa.[7] Purāna (old) Madhu is Rūkṣa, Laghu and Dīpana while Nava (fresh) is opposite to them.[8] In ayaskṛti purāṇa Madhu is prescribed.[9] Surprisingly enough Ḍalhaṇa advises sometimes cooking of Madhu and while supporting this says that the intake of Madhu with Uṣṇa (hot) though contraindicated is not so when it is cooked.[10] Madhūcchiṣṭa (wax) is also used.[11]

Jatu (Lākṣā) : Lākṣā (Lac) has been used for various purposes externally and internally.[12]

Groups of Animal Products

Like vegetable drugs, animal products have also been arranged in certain groups for convenience. The following are some of the important groups :

[1]दान्तं हस्त्यादिदन्तमयम् । S.Ci. 6.11.

[2]विषाणं शृंगम् । S.Su. 26.22 also see U. 12.25, 15.17, 18.63.92 50.18.

[3]त्वक् कञ्चुलिका सर्पस्य । S.U. 33.6, 34.6.

चर्म एणादीनाम् । S.Su. 18.16.

[4]बर्हिपत्रप्रसूतं मयूरपिच्छचन्द्रिकोत्पन्नं भस्म । S.U. 50.20.

[5]माक्षिकं मधु । S.U. 17.43, 18.87.

[6]मधुनो योगवाहित्वात् । S.Ci. 11.9.

[7]यद्यपि शैत्यरौक्ष्यलाघवैर्वातकारित्वं मधुरत्वादिना च कफकारित्वं तथापि द्रव्यगुणोभयप्रभावात् त्रिदोषघ्नम् । S.Su. 45. 132.

[8]रूक्षदीपनलघुत्वादिगुणयुक्तं पुराणं नवमेतद् विपरीतम् । S.Su. 45.132.

[9]अत्र मधु पुराणमवगन्तव्यम् । S.Ci. 10.12.

[10]उष्णेन सह मधुनोऽभ्यवहारे विरोधो न पाके । S.U. 44.28.

[11]मधूच्छिष्टं सिक्थकम् । S.Su. 27, 18.

[12]जतु लाक्षा । S.Su. 27.18.

1. Gorasa—Milk and milk products are collectively called as 'Gorasa'.[1] Caraka has described them under the Gorasa varga.
2. Sneha—There are four snehas (fatty substances) in this group—Ghṛta, Taila, Vasā and Majjā.[2] Ghṛta being the most important of all[3]. The group of four snehas is called as Mahāsneha and without Majjā it is Trivṛta.[4]
3. Mūtra—Urine of animals come under this group.[5]

IV. MINERAL DRUGS

Mineral drugs (Pārthiva or Bhauma) are under one of the groups of drugs made according to source. Although in ancient Saṃhitās like Caraka and Suśruta a number of mineral drugs are found, the detailed study and their pharmaceutical processing started during the early medieval period which led to development of a new special branch of Ayurveda known as Rasaśāstra. It has two sections one dealing with pure alchemy (Dhātuvāda) and the other its applied aspect in medicine (Dehavāda).

Ḍalhaṇa's position during the medieval period was quite convenient to observe and comment on the contemporary practices. Though he has not described any method of Pharmaceutical preparation of Rasas, he has mentioned about Dhātuvāda[6] and Rasāyanavāda[7] (Dehavāda) and apparatus employed for these.

As regards individual drugs, he has furnished important informations in way of interpretations. Suśruta says that metals, gems,

[1]गोरसो दध्यादि: । S.Su. 46.351.
[2]स्नेहश्चतुर्विध: सर्पिस्तैलवसामज्जान: । S.U. 21.16 also see S.U. 44.49; Ci. 31.38.
[3]स्नेहो घृतादि: । S.Su. 46.351, 348.
[4]मज्जवर्जं घृतादिभिस्त्रिभिवृ‍तम् त्रिवृतम् । S.Ci. 33.11.
[5]मूत्रगणे गोमूत्रादिकेऽष्टसंख्याके । S. U. 42.38 also see 17.44.
[6]मूषा मृत्कल्पिता, सा तु धातुवादिनां गृहे प्रसिद्धा । S.U. 18.86.
[7]कूर्पो दक्षिणापथे पाषाणविशेष: शंखमुण्डाकृति: रसायनवादेषु प्रयुज्यते । S.U. 40.146

Rasas and other earthy substance etc., come under the Pārthiva group.[1] While commenting on this Ḍalhaṇa adds other drugs which were commonly used at that time such as Maṇḍūra, Sudhā, Haritāla, Gairika, Rasāñjana etc.[2]

Rasa-Uparasas : Pārada (Mercury) has been used explicitly once by Suśruta which is interpreted as 'Śambhuretas.[3] Moreover, the word 'Sutāra' is also interpreted as 'Pārada.'[4]

Manahśilā : In the text the word 'Śilā'[5], Manohvā[6] and Nepālī[7] are used which have been interpreted as Manaḥśilā.

Haritala : It comes mostly as 'Āla'.[8]

Dhātu-upadhātus : The word 'Dhātu' has been used to denote substances like Manaḥśilā, Gairika etc.,[9] while the word 'Loha' denotes proper metals. These Lohas are six in number such as :

1. Suvarna (Gold)
2. Rajata (Silver)
3. Tāmra (Copper)
4. Kṛṣṇa Loha (Iron)
5. Trapu (Tin)
6. Sīsa (Lead)

They are also called as Trapvādi because they are enumerated in Trapvādi gaṇa by Suśruta.[10] At one place Ḍalhaṇa has mentioned only five Lohas.[11] The products of Loha are called as Lauha.[12]

Teeth, horn and wood were used as substitutes of metals.[13] Among the metals, Trapu and Ṣīsa were not so common.[14] The Lohas were

[1]S.Su. 1.32.

[2]आदिग्रहणाल्लोहमलसिकतासुधाहरिताललवणगैरिकरसाञ्जनप्रभृतीनां ग्रहणम् । S.Su. 1.32.

[3]पारदं शंभुरेत: । S.U. 35.7.

[4]सुतार: पारद: । S.Ka. 3.14.

[5]शिला मन:शिला । S.Ci. 2.69 U. 12.29, 14.7, 21.48.

[6]मनोह्वा मन:शिला । S.U. 13.7.

[7]नेपाली मन:शिला । S.U. 12.16, 14.4, 19.14, 11.16, 50.18.

[8]आलं हरितालम् । S.Ci. 1.107 Ka. 6.3 U. 52.22.

[9]धातवो मन:शिलागैरिकादय: । S.U. 12.24; धातुचूर्णानि हरितालपुष्पकासीसरसाञ्जनप्रभृतीनि । S.Su. 37.32; धातुभिःगैरिकादिभि: । S.Ci. 30.39.

[10]त्रप्वादीनि त्रपुसीसताम्ररूप्यसुवर्णकृष्णलौहानि षट् । S.Ci 13.5 also see U. 12.24.

[11]लोहा: पञ्च सुवर्णादय: । S.Su. 7.7; सर्वलोहेषु त्रपुसीसताम्ररजतसुवर्णेषु । S.Ci. 10.11.

[12]लोहं सुवर्णरूप्यादिलोहमयम् । S.Ci. 6.11, also seeS. U. 12.4.

[13]लोहाभावे दन्तशृंगदारूणि । S.Su. 7.7.

[14]त्रपुसीसयोर्लोहत्वस्य नातिप्रसिद्धत्वादय इति विशेषणम् । S.Ci. 13.7.

also purified before making their use.[1] Food vessels were made of metals which were regarded as auspicious.[2] Suvarṇa, Loha etc., were used as drug to provide immunity against diseases.[3]

Suvarna : Ananta, Śātakumbha, Surendra, Hiraṇya etc., have been interpreted as Suvarṇa.[4]

Rajata : Tāra, Rupya etc., have been interpreted as Rajata.[5]

Tāmra : Tāmra is a common metal. Audumbara is one of its synonyms.[6]

Kṛṣṇāyas : Ayas or Kṛṣṇāyas[7] is for Tīkṣṇa Loha.[8] Kānta Loha is another variety of Loha.[9]

Ayaskāṇta was a particular mineral having four types :

(1) Ākarṣaka (2) Drāvaka (3) Cumbaka and (4) Bhrāmaka.[10] The word "Rajas" has been interpreted as 'Curna'[11] (Powder).

Lohamala or Lohakiṭṭa is also called as Loha puriṣa or Lohasiṅghāṇaka commonly known as 'Kāṭa'.[12] Maṇḍūra is a substance similar to Lohamala.[13]

Trapu : It is called Vaṅga or Raṅga locally known as 'Kathira'.[14]

Sisa : Sīsa and Nāga are synonymous.[15]

Kāṃsya[16] *:* (Bell metal).

[1] असारमशुद्धलोहादिघटितम् । S.Su. 7.19.

[2] S.U. 48.61, 92.

[3] सुवर्णलोहादि विरोधिरोगहरं पूर्वमेव सेवेत । S.Su. 20.21.

[4] S.Sh. 10.13; U. 10.9, 18.85, 92 Ka. 3.15; S.U. 29.29.

[5] S.Ka. 3.14; S.U. 38.62, 46.449; U. 18.85.

[6] S.Su. 38.62; U. 18.63, 85.

[7] कृष्णायसं कृष्णलोहचूर्णम् । S.Su. 19.14.

[8] कृष्णलोहं तीक्ष्णलोहम् । S.Su. 38.62; अयःशब्दस्तीक्ष्णलोहप्रापणाय सीसकादिपरिहाराय च । S.Ci. 10.12.

[9] कार्ष्णायसे कृष्यलोहपात्रे, कान्तलोहपात्रे इत्यन्ये । S.Su. 46·449.

[10] अयस्कान्त: पाषाणविशेष:, आकर्षकद्रावकचुम्बकभ्रामकभेदाच्चतुर्विध: । S.Su. 7.15 also see S.U. 27.4.

[11] अयोरजो लोहचूर्णम् । S.U. 44.17.

[12] लोहकिट्टं लोहमलम् । S.U. 44.32.
लौहं च किट्टं लोहसिंघाणकम् । S.U. 44.34 also see Ci. 18.52; U. 44.24.
लोहमल: प्रसिद्धः "काट," इति लोके । S.Su. 38.62.

[13] मण्डूरं लोहकिट्टानुकारि द्रव्यम् । S.U. 44.23.

[14] त्रपु वंगम् । S.Su. 38.62.
त्रपु रंगं "कथीर" इति लोके । S.U. 54.33.

[15] सीसं नागम् । S.Su. 38.62.

[16] S.Ci. 18.36.

Rīti[1] : Rīti is commonly known as Pittala (Brass). Once it is said as a variety of Pittala.[2]

Mākṣika—It is also called Tāpīja or Tāpya which is of two types—Suvarṇa mākṣika and Rajata mākṣika.[3] Because of having come out of Tāpī river it is also called Nadīja.[4] Mostly suvarṇamākṣika is taken by Mākṣika.[5]

Tuttha—Ḍalhaṇa takes Kharparikā Tuttha known as 'Khaparia'[6] but by uttama tuttha he takes Mayūragrīva tuttha.[7] Tuttha was obtained generally from the gold mines.[8]

Kāsīsa : It is commonly available[9] and is of two types—one kāsīsa like ash with slightly sour and saline taste and the other Puṣpakāsīsa yellowish and having astingent taste.[10]

Añjana: By the word 'Añjana', Srotoñjana, Sauvirāñjana, or Rasāñjana is taken.[11] Commonly Añjana denotes srotoñjana and Rasāñjana or Sauvirāñjana is used as its substitute.[12]

Srotoñjana is found in rivers Sindhu, Varṇasā and Parṇasā,[13] hence

[1] रीति: पित्तलम् । S.Ci. 35.12.

[2] रीति: पित्तलभेद: । S.Su. 26.20.

[3] तापीजं तापीनदीजं सुवर्णमाक्षिकं रजतमाक्षिकं च । S.Ci. 13.17.
ताप्यो माक्षिकधातु: । S.U. 44.23.

[4] नदीजं तापीनदीसमुत्थो माक्षिं कधातु: । S.Su. 9.25; नदीजं धातुं सुवर्णमाक्षिकम् । S.U. 44.31.

[5] माक्षिकं सुवर्णमाक्षिकम् । S.U. 12.7.

[6] तुत्थकं खर्परिकातुत्थं "खपरिया" इति लोके, अन्ये मयूरग्रीवमाहु: । S.Su. 38.37.

[7] तुत्थमुत्तमं मयूरग्रीवाख्यं, केचित् तुत्थं खर्परिकांतुत्थं, उत्तमं मयूरग्रीवाख्यतुत्थमिति व्याख्यानयन्ति । S.U. 18.95.

[8] कनकाकरोद्भवं तुत्थकम् । S.U. 17.39.

[9] काशीशं स्वनामख्यातम् । S.U. 50.27.

[10] कासीसद्वयं कासीसं भस्मसदृशं किञ्चिदम्ललवणरसं, द्वितीयं पुष्पकासीसमीषत् पीतं तुवररसं तद्भेद एव । S.Su. 38.37.

[11] अञ्जनं स्रोतोञ्जनम् । S.Su. 19.44.
अञ्जनं सौवीराञ्जनम् । S.Su. 22.27, 38.41; U. 17.27, 40, 18.85, 40.19, 52.35.
अञ्जनं रसाञ्जनं, सौवीराञ्जनमित्यन्ये । S.U. 35.7.

[12] अञ्जनं स्रोतोञ्जनं, तदभावे रसाञ्जनं सौवीराञ्जनं वा । S.U. 39.311.

[13] अञ्जनं स्रोतोञ्जनं, तस्योत्पत्तिस्थानं वर्णसा, सिन्धुश्च महानद: । S.Ci. 13.35.
सिन्धुस्रोतसि वर्णसापर्णसानद्यो: स्रोतसि वा यत् समुत्थितं स्रोतोञ्जनम् । S.U. 17.36.
स्रोतोऽञ्जनं पर्णसानद्यां सिन्धुनदे वा भवति । तल्लक्षणं—"वल्मीकशिखराकारं रूपे नीलोत्पलद्युति । स्रोतोञ्जनं प्रशंसन्ति तच्च प्रत्यञ्जने हितम् । S.U. 60.48.

it is also called as Srotoja and Jalodhava,[1] but the word Srotoja is also used for Sauvirāñjana and Rasāñjana.[2] Even the scholars take Sauvirāñjana by 'Srotoñjana'.[3] Thus identification of Srotoñjana and Sauhirāñjana has remained doubtful.

Savirāñjana is also mentioned as Sauvīraka and Kālāñjana.[4]

The word 'Puṣpa' has been interpreted as Puṣpāñjana.[5]

Ḍalhaṇa takes Rasāñjana as that which is prepared artificially from the decoction of Dāruharidrā but in the context of minerals it is taken as a mineral substance. Quoting as other view he says that Rasāñjana is of two types srotoñjana, a black mineral and the other yellowish red prepared from decoction of Dāruharidrā.[6] 'Nīlavarṇa Rasāñjana' and 'Srotoja Rasāyana' denote the mineral substance.[7]

Gairika : 'Gairika' denotes ordinary Gairika or Swarṇa Gairika.[8] Suvarṇagairika was popular in south.[9]

Śilājatu : It is also known as Aśmajatu, Aśmasāra or Śailajatu[10] because it is obtained from rocks.

Ratnas: Ḍalhaṇa enumerates seven Ratnas—Padmarāga, Marakata, Nīla, Vaidūrya, Muktā, Pravāla and suvarṇa.[11] By 'Maṇi' he takes sphaṭika, Muktā etc.[12]

[1] जलोद्भवं स्रोतोञ्जनं। S.U. 17.40.

[2] स्रोतोजं सौवीराञ्जनम्। S.U. 17.98.
अन्ये तु अञ्जनशब्देन स्रोतोजरसाञ्जनमाहु:। S.U. 18.99.

[3] केचित् स्रोतोऽञ्जनशब्देन सौवीराञ्जनमाहु:। S.U. 19.16.

[4] S.U. 17.13; U. 45.32.

[5] पुष्पं पुष्पाञ्जनम्। S.U. 14.4.

[6] रसाञ्जनं दारुहरिद्राक्वाथेन कृत्रिमं, अन्ये त्वेवं वदन्ति-रसाञ्जनं द्विविधंस्रोतोऽञ्जनं कृष्णपाषाणाकृति धातुद्रव्यं, अन्यद् दारुहरिद्राक्वाथेन कृत्रिमं पीतलोहित्तम्। अभ धातुद्रव्यमेव सौवीराञ्जनसाहचर्यात् S.Su. 38.41.

[7] अञ्जनं नीलवर्णं रसाञ्जनम्। S.Ci. 25.33.
अन्ये तु अञ्जनशब्देन स्रोतोजनरसाञ्जनमाहु:। S.U. 18.99.

[8] गैरिकं सामान्यगैरिकम्। S.U. 45.39.
गैरिकं स्वर्णगैरिकम्। S.U: 50.27; U. 12.17.

[9] काञ्चनाह्वं गैरिकं सुवर्णगैरिकं दाक्षिणात्यप्रसिद्धम्। S.U. 50.19.
सुवर्णगैरिकं दक्षिणापथे प्रसिद्धम। S.Ka. 2.51.

[10] S.U. 41.57. 44.31. 59.24

[11] रत्नानि सप्त पद्मरागमरकतनीलवैदूर्यमुक्ताप्रवालहेमानि। S.U. 18.94.

[12] मणि: स्फटिकादि:। S.Su. 45.17, 32.4; U. 39.234; Ci. 35.12.
मणयो मुक्तास्फटिकप्रभृतय:। S.U.46.14.

'Vajra' is interpreted as Ṣaṭkoṭika Ratna known as Hīraka.[1] Vaidūrya is a ratna, clear and bluish and obtained from Vidūra giri commonly known as veruḍikā.[2] Kuruvinda is Red gem known as Padmarāga. Some take it as Honing stone.[3] Gomedaka is a yellowish gem.[4] Pulaka is sphaṭika transformed by chemical changes.[5] Aṣmantaka is a stony gem.[6]

Lavaṇa : Lavaṇas are Pārthiva[7] (obtained from the earth). They are five in number—Saindhava, Sauvarcala, Viḍa, Gaḍa and Sāmudrika. Others place Kāla lavana (non-smelling variety of Sauvarcala) instead of gaḍa.[8] Jejjata takes eight lavaṇas which is not agreed to by Gayadāsa.[9]

Among all the lavaṇas, saindhava is very popular and is regarded as Lavaṇottama[10] (best among lavaṇas). It is also called as Nādeya, Sindhūttha[11] etc. 'Lavaṇa' generally denotes saindhava.[12]

Sauvarcala lavaṇa is well-known. Its non-smelling variety is known as Kālalavaṇa[13] but once Ḍalhaṇa takes the smelling variety by Kālalavaṇa.[14] Sauvarcala is more uṣṇa than Sāmudra.[15]

Sāmudra lavaṇa is prepared from the sea water particularly in

[1] वज्रं षट्कोटिकं रत्नं हीरक इत्यर्थः। S.Su. 46.453.

[2] वैदूर्यं रत्नविशेषः। S.Su. 46.453.
वैदूर्यं विदूरगिरिसभवं अत्यच्छमानीलम्। S.U. 15.26.
वैदूर्योपलकं वेरुडिका। ibid.

[3] कुरुविन्दो लोहिरत्नं पद्मराग इत्युच्यते। S.Su. 37.31.
कुरुविन्दः पद्मरागः निशानोपल इत्यन्ये। S.U. 15.26; also see Su. 8.15 Ka. 3.14.

[4] गोमेदको मणिः पीतः। S.Ni. 3.7; S.U. 22.8.

[5] पुलकं स्फटिकमेव पाकाद् वर्णान्तरमापन्नम्। S.U. 15.26.

[6] अश्मन्तकं शिलोपमं मणिविशेषः। ibid.

[7] लवणानि पार्थिवविशेषाः। S.Su. 39.6.

[8] लवणानि सैन्धवसौवर्चलविडगडसामुद्रिकाणि पञ्च:अन्ये गडस्थाने काललवणेन सह पञ्च संख्यामाहुः। काललवणं तुनिर्गन्धः सौवर्चलभेदः। S.Su. 37.14 also see U. 12:24.

[9] अष्टौ लवणानीति जेज्जटाचार्यः, तन्नेच्छति गयी। S.Ka. 6.19.

[10] लवणोत्तमं सैन्धवम्। S.U. 15.51, 19.15.

[11] नादेयं सैन्धवम्। S.U. 11.16 also see 17.27; 14.7, 18.24, 19.14, 44, 9, 33.

[12] लवणस्य सैन्धवस्य। S.U. 15.12, 3.

[13] सौवर्चलं प्रसिद्धं, तदेव निर्गन्धं काललवणमित्युच्यते। S.Su. 46.313.

[14] काललवणशब्देन यद्यपि निर्गन्धसौवर्चलमुच्यते तथाप्यत्र गन्धवत् सौवर्चलं ग्राह्यं तन्त्रान्तरोक्तत्वात्। S.U. 42.92

[15] सामुद्रात् सौवर्चलस्योष्णत्वात्। S.Su. 46.313.

Gujarat and South.[1]

Biḍa is the type of Lavaṇa which is prepared by burning Prasāriṇī Paste, boiled rice and salt.[2]

Romaka Lavaṇa has been said as found in Sākambharī deśa (Sambhar lake region of Rajasthan). Some take it as Śweta Lavaṇa or obtained from Rumā pond.[3]

Audbhida is that which is prepared from Saline water of earth by heating on fire or in Sunrays. Because of heating it is also called as Pākya.[4]

Lavaṇa solidified by heat is called as Guṭikā (like Pill) and also Vṛkṣalavaṇa (plant salt).[5] Paktrima is also a type of cooked salt known as 'Phulla Lavaṇa'.[6]

Ūṣasūta or Ūṣara Lavaṇa is the salt obtained from Saline earth.[7] Mūlākarodbhava is that which is produced in Mulākara[8] (Iran), Kaṭu Lavaṇa is that which has got some pungency.[9] Vālukaila Lavaṇa is obtained from sandy soil.[9a]

Kṣāra : Kṣāra prepared by the method of Kṣārapāka is called as Pākima. Some take it as Uṣarakṣāra.[10]

'Kṣāra' generally denote, Yavakṣāra which is very popular. It is

[1]सामुद्रं समुद्रलवणम् । S.U. 42.59.
सामुद्रं समुद्रसमीपभवं गुर्जरराष्ट्रे प्रचुरं भवति । S.Su. 42.11.
दक्षिणसमुद्रसमीपभवं सामुद्रम् । S.Su. 46.313.

[2]बिडं लवणभेदः । S.U. 40.136.
बिडं कृत्रिमं स्वनाम्ना ख्यातम् । तच्च प्रसारणीकल्कभक्तलवणसंयोगादग्निदाहेन निर्वृत्तम् । S Su. 46.313.

[3]रोमकं शाकम्भरीदेशोत्थं, सांभरसरःसंभव इत्यन्ये । S.Su. 46.313.
रोमकं शाकम्भरीदेशोत्थं, श्वेतलवणमित्यन्ये । S.Su. 42.11.

[4]भूमिमुद्भिद्योत्पन्नस्य क्षारोदकस्य सूर्यरश्मिभिर्वह्निना वा क्वथनाल्लवणमुत्पद्यते तदौद्भिदम् । S.Su. 46.313
पाक्यमद्भिदम् । S.Su. 42.11.

[5]पाकाभिनिर्वृत्तत्वाद् गुडिकाभूतमेव गुटिकालवणं भवति, तच्च वृक्षलवणं इति ख्यातम् । S.Su. 46.320

[6]पक्त्रिमं पाकाभिनिर्वृत्तं "फुल्ललवणम" इत्युच्यते । S.Su. 42.11.

[7]ऊषरप्रसूतमूषरलवणम् । S.Su. 42.11 also see S.U. 46.321.

[8]मूलभूत आकरो मूलाकरः प्रशस्यतरतुरंगमोत्पत्तिभूमिः, तत्रोद्भवं मूलाकरोद्भवम् । S.Su. 46.321

[9]कटूलवणमिति प्रसिद्धम् । S.Su. 46.321.

[9a]ibid.

[10]पाकेन निर्वृत्तः पाकिमः क्षारपाकविधानोक्तः पाकिमं तूषरपांशुकादिभि निर्वृत्तम्—इत्यन्ये ; अपरे-पाकिमाद् भिन्नमूषरक्षारमाहुः । S.Su. 46.322.

prepared from Yava Śūka (Barley's awn) and is commonly known as 'Śitalikā' and 'Yavakṣāra'.[1]

Suvarcikā or Swarjikā is commonly known as 'Sājī'.[2]

Ṭaṅkaṇakṣāra or Saubhāgya is locally known as 'Suhāgā'.[3]

Uṣaka is Alkaline earth found abundantly in Baḍahara region near Varanasi.[4]

Muṣkaka, Kuṭaja, Palāśa, Aśwakarṇa etc., are regarded as best plants for preparation of Kṣāra.[5]

Kṣāra is Pañcarasa (having five Rasas) among which Lavaṇa is predominant and Kaṭu is Anurasa[6] (Subsidiary). Because of Rūkṣa Guṇa it is useful in Kapha and Medas.[7]

Sudhāśarkarā : Sudhāpāṣāṇa is called as Sudhāśarkarā. Unburnt Sudhāpaṣāṇa is kaṭaśarkarā also known as Gāṅgeṣṭhī. Bhasma Śarkarā is obtained in the form of gravels from burning green plants.[8]

Surāṣṭrajā: Is an earthy substance known as Tuvaramṛttikā or Tūrī.[9]

The piece of earthen pot is Kapāla[10] and its coarse power is called as Śarkarā.[11] The piece of black pot is known as Kṛṣṇakapālikā or Kṛṣṇaśarkarā.[12]

1 क्षारो यवक्षार: । S.U. 42.45, 26.23, 14.5.
यवक्षारो यवशूकोद्भव: "शीतलिका" "यवक्षार" इति च लोके । S.Su. 46.322.

2 सुर्वचिका स्वर्जिकाक्षार: । S.Ka. 8.47 also see U. 55.44.
स्वर्जिक्षार: "साजी" इति लोके । S.Su. 46.322.

3 टंकणक्षार. सौभाग्यापरपर्याय: "सुहागा" इति लोके । ibid.

4 ऊषक: क्षारमृत्तिका वाराणसीसमीपे वडहरदेशे बाहुल्येन भवति, अन्ये तद्भवं द्रव्यान्तरमाहु । S.Su. 38.37.

5 क्षारोत्तमानि क्षारश्रेष्ठद्रव्याणि मुष्कककुटजपलाशाश्वकर्णादीनि । S.Su. 37.16.

6 तत्र पञ्चरसे क्षारे कटुकोऽनुरस: लवणस्तु भुमिष्ठ: । S.Su. 11.24.

7 यवक्षारादिक्षाराणां रौक्ष्येण कफमेदोहरत्वादवचारणम् । S.Ci. 5.38.

8 सुधाशर्करा सुधापाषाण: । S.Su. 11.12.
कटशर्करा अदग्धसुधापाषाण: । ibid.
कटशर्करा गांगेष्ठी । ibid.
दह्यमानार्द्रकाष्ठरसाच्छर्करेवान्योन्यसंहतं भस्मजातं भस्मशर्करेत्युच्यते । ibid.

9 सुराष्ट्जा तुम्बुरुमृत् "तूरी" इति लोके ; अपरे सामान्येन कृष्णमृत्तिकामाहु । S.Su. 37.14 also see Ci. 1.60, 17.24.

10 कपालो मृद्भाण्डकखण्डम् । S.Su. 29.11.
कपालचूर्णं नवमृन्मयभाण्डखण्ड चूर्णम् । S.Su. 16.15.

11 शर्करा पक्वभाण्डसूक्ष्मखण्डं शर्करेति लोके । S.Su. 36.3.

12 कृष्णकपालिका कृष्णशर्करा । S.Ni. 5.8.

Mṛttikā (soil) vitiates all the dosas,[1] but Parvata mṛttikā and Valmīka Mṛttikā are anti-poison.[2] Among all the Mṛttikās Kṛṣṇa Mṛttikā (black soil) is preferred.[3] Field soil (Kedāra Mṛttikā) is also used.[4]

V. ADMINISTRATION AND PREPARATION OF DRUGS

ADMINISTRATION OF DRUGS

Ḍalhaṇa has given many important informations about administration of drugs. Some of them are mentioned here as samples.

Drugs may be used externally as well internally.[5]

Discussing the use of Mustard oil in Kuṣṭha, he says that some do not approve its use because it vitiates Rakta and Pitta. However, some hold that it may be efficacious in Leprosy caused by Vāta and Kapha.[6] In Prameha Taila acts in two ways firstly it subdues Vāta doṣa which is vitiated due to excessive excretion of fluids and secondly it is antidiuretic and counteracts the disease specifically.[7] Application of the paste of Tila in wounds is beneficial but its internal use is not so.[8] Yava, like Tila, is also useful in the form of paste in wounds and in these doṣas but in contrary it is beneficial on internal administration too.[9] Tila Kalka is Yogavāhī (Synergistic)

[1]मृत्तिका सर्वदोषप्रकोपणी । S.U. 44.3.

[2]पर्वतमृत्तिकाया: सामान्यतो विषहरत्वात् । S.Ka. 5.75.
विषघ्नत्वाद् वल्मीकस्य । S.Ka. 3.12.

[3]मृदिह कृष्णा प्राधान्यकल्पनया । ibid.

[4]मृत् केदारमृत्तिका । S.U. 45.33.

[5]उपयोगो बाह्य अभ्यन्तरश्च, तत्र बाह्योऽभ्यङ्गादिः, आभ्यन्तरः पानादिः । S.Ci. 31.1.

[6]सार्षपतैलं केचिन्नेच्छन्ति रक्तपित्तप्रदूषणत्वात्, वातकफकुष्ठेषु वदन्त्यन्ये । S.Ci. 9.5.

[7](आदौ तैलमेव)' 'सर्वेष्वेव मेहेष्वतिप्रवृत्त्या वातवृद्धे तैलस्य वातदोषप्रत्यनीकत्वात् तथा बद्धमूत्रत्वेन प्रमेहव्याधिप्रत्यनीकत्वात् । S.Ci. 12.9.

[8]तिलानामालेपन एव व्रणे पथ्यत्वम्, अभ्यवहारे पुनरपथ्यत्वमेव । S.Su. 46.39.

[9]तिलो यथा व्रणे लेपे वातपित्तकफेषु च शस्यते, तथा यवोऽपि । "अन्ये तु नित्यग्रहणेन व्रणे यवमभ्यवहारेणापि हितमिच्छन्ति । S.Su. 46.41.

and acts mostly by Prabhāva like Āmalakī.[1] Vetrāgra, Maṇḍūkaparṇī, Karkoṭaka etc., are said as useful in wounds.[2]

He has mentioned the use of Tuvaraka and Bhallātaka in six and three ways respectively.[3] Bhallātaka has been said as useful in Vātakaphaja Arśa (Piles) while Kuṭaja in Raktapittaja one.[4]

Explaining the simultaneous properties of Śamana and Śodhana in Yaṣṭimadhu it is said that in the way of cold infusion etc., it pacifies Pitta but administered in combination of emetics it produces emesis. Thus by difference in the mode of administration, the contradiction may be resolved.[5]

That Red-fruited sami acts as depilatory in the form of paste as well as internal use is approved by old Vaidyas.[6] About one such depilatory formulation Ḍalhaṇa says that it was confirmed by trial in a number of cases.[7]

The use of Guggulu in Vidradhi is supported by its antilipidic property[8] and that of Madhuśigru in unripe Vidradhi due to Prabhāva.[9]

Ḍalhaṇa advocates use of black-flowered citraka in a context[10] and also that of Maṇḍūkaparṇī mixed with Tila.[11] These uses are presumably based on tradition and experience.

While dealing with habitat of drug it has been said that the drugs like Kastūrī, Śaṭī, Kuṣṭha, Māṁsī, Sarala, Suradāru, Murā etc., are found in Himalayan region while Candana, Jātiphala, Kakkola, Lavaṅga etc., grow in Dakeṣiṇāpatha[12] (South). It has been said

[1]तिलकल्कस्य योगवाहित्वात् । S.Ci. 1.67.

तिलकल्कस्य तिक्तकषायत्वे उष्णत्वे स्निग्धत्वे मधुरत्वे च सत्यपि कथं न वातादिप्रकोपकत्वम् । उच्यते, स्वप्रभावादामलकवत् । S.Ci. 1.66-67.

[2]स्वास्थ्यवृत्तिकर्त्रं ण्यैश्च वेत्राग्रमंण्डूकपर्णीकर्कोटकप्रभृतिभि: । S.Su. 1934.

[3]एतेन तुवरकस्य षडविध: प्रयोग उक्त: । S.Cu. 13.35.

भल्लातकप्रयोगश्च त्रिविध: । S.Ci. 6.17.

[4]वातकफजानि भल्लातकेन, रक्तपित्तजानि कुटजेन । S.Ci. 6.19.

[5]यष्टीमधुकं तु शीतकषायादिकल्पनया पित्तं शमयति वामनीय द्रव्यसंयुतं तु वामनीयमिति न दोष: । S.Su. 39.8.

[6]तत्र रक्तफला शमी प्रलेपभक्षणे च केशघ्नीति वृद्धवैद्या वदन्ति । S.Ci. 1.107.

[7]अयं योग: केशशाते बहुशो दृष्टप्रत्यय: । S.Ci. 1.101.

[8]प्रधानं गुग्गुलुं 'प्रधानं मेदोहरत्वाद् विद्रधौ श्रेष्टमित्यन्ये । S.Ci. 16.33.

[9]स्वभावत एवामविद्रधिप्रत्यनीको मधुशिग्रु: । S.Ci. 16.31.

[10]चित्रकोऽत्र कृष्णपुष्पो ग्राह्य: । S.Ci. 28.3.

[11]मण्डूकपर्ण्या: तिलै: सह भक्षणम् । S.Ci. 28.4.

[12]हैमवता उत्तरापथसंभूता: ये पुन: कस्तूरीशटीकुष्ठमांसीसरलसुरदारुमुरादय: । S.Ci. 4.29.

दक्षिणापथगा: चन्दनजातीफलकक्कोललवंगादय: । S.Ci. 4.29.

further that some drugs are not available in certain regions and times and as such the treatment be done with whatever drugs are available. Similarly in case of formulations having too many ingredients the same rule may be applied.[1] Most of the substances, due to change in chemical composition, acquire new properties after storage and as such the scope of their use also changes. For instance, Generally the cereals are regarded as new upto a year and thereafter as old upto two years. After that they gradually lose their properties and become useless.[2] Wheat when new increases Kapha but old wheat does not,[3] Māṣa, Caṇaka etc., are efficacious in new condition.[4] In the context of fruits, Ḍalhaṇa distinguishes between 'Nava' and 'Pratyagra'. The former is fresh while the latter denotes that which is plucked shortly.[5]

Ḍalhaṇa has given suggestions regarding use of the specific part of the plant though this is not mentioned in the text. For instance, he recommends the use of the Kāśmarīphala-majjā because it is the most efficacious for alleviating Pitta.[6] Similarly, the root and not the fruit of suvarcalā and Apāmārga is to be used for utsādana because the fruit being uṣṇavīrya would not be desirable for the same.[7] On the same basis, the root of Apāmārga is advocated for use in Pitta-raktaja Arśa (Piles).[8]

Time of administration of drug is also very important. While commenting on the word 'Prātah' he says that it does not only denote morning but also the state of empty stomach.[9]

The drugs exert their maximum effect when used keeping in view

[1]अत्र भद्रदार्वादिगणस्य बहुभेषजत्वाद्यथालाभमेव चिकित्सितं कार्यम् ।
दुर्लभभेषजो यथा किञ्चिदेव भेषजं क्वचिद् देशकालादौ दुर्लभं तत्र यथालाभं चिकित्सितं कार्यमिति । S.Ci. 1.136.

[2](धान्यं) नवमिति वर्षं यावत् । प्रथमवर्षादूर्ध्वं द्वितीयं वर्षं यावत् पुराणं गुणवच्च भवति, तदूर्ध्वंतु नीरसत्वान्न गुणकरमिति । उक्तं च-वर्षोषितं सर्वधान्यं परित्यजति गौरवम् । न तु त्यजति तद्वीर्यं क्रमशो विजहाति तत् । S.Su. 46.51.

[3]श्लेष्मकर इति नवगोधूमः, पुराणगोधूमस्तु वसन्तेऽप्युपयोगार्हत्वान्न श्लेष्मकरः । S.Su. 46.43.

[4]माषचणकादयस्तु नूतना एव स्वकार्यकरणसमर्था इत्येके । S.Su. 46.51.

[5]तरुणं प्रत्यग्रं, नवं तत्कालत्रोटितम् । S.Su. 46.339.

[6]यद्यपि काश्मरीफलमित्युक्तं तथापि काश्मरीफलमज्जा गृह्यते, अत्यन्तपित्तहरत्वात् । S.U. 39.183.

[7]सुवर्चला सूर्यावर्त्ता अस्या अपि मूलं, न तु फलं तस्योष्णवीर्यत्वात् । S.Su. 37.30.
अपामार्गस्य मूलं शीतलं गृह्यते न तु फलं तस्योष्णवीर्यत्वात् । ibid.

[8]अपामार्गमूलयोगः पित्तरक्तार्शांसि । S.Ci. 6.13.

[9]प्रातःशब्दो निरन्नताद्योतकः । S.Su. 40.28.

the condition of doṣas, Sātmya, Prakṛti etc., of the patient.[1] The Mātrā (dosage) of drugs is also an important factor influencing the activity of the drug. Mātrā is decided according to Agnibala (digestive power) of the patient, Vyādhibala (Severity of disorder) and the nature (Guru-Lāghava) of the drug.[2] According to Agnibala, the Mātrā may be Hīna (minimum) Madhyama (Medium) or Uttama (Maximum).[3] Similarly if the disorder is severe, the dosage would be on the higher side otherwise on the lower side.[4] Ḍalhaṇa has quoted a verse from another text mentioning the dosage schedule according to age of the patient.[5] He has mentioned the dose of certain drugs or preparations perhaps according to his experience. Regarding use of Priyaṅgwādi, he recommends it to be taken in the dose of one Karṣa (10 gm) along with Taṇḍulāmbu (rice water) to check the excessive discharges.[6] Similarly for Ayaskṛti he recommends the dose beginning from five guñjā (625 mg.) gradually increasing upto four Māṣas[7] (4 gm.). The medium dose of Harītakī and Madanaphala for an average patient has been said as one karṣa (10 gm.) and one Prakuñca (40 gm.) of the powder respectively.[8] Even the poisonous substance taken in a small dose daily does not become fatal.[9]

Drugs are used not singly but also in combination with other drugs such as Harītakī mixed with Citraka etc.[10] Sometimes there is incompatility which is said as of five types—Swabhāva Apathya, Saṁyoga, Kāla, Saṃskāra and Māna.[11]

Māna-Paribhāṣā: 'Paribhāṣā' has been defined as that which removes irregularities.[12] There are mainly two traditions of Māna (weights and

[1] दोषसात्म्यप्रकृत्याद्यपेक्षाभि र्बलवन्ति भेषजानि भवन्तीति परीक्षा । S.Su. 35.3.

[2] तेनाग्निबलापेक्षिणी द्रव्यगुरुलाघवापेक्षिणी च मात्रा । S.Su. 46.138.

[3] मात्रा पुनरग्निबलापेक्षिणी हीना मध्यमोत्तमा चेति । S.Su. 46.52.

[4] एतेन व्याध्यादिषु हीनबलेष्वञ्जल्यादयोऽप्यपकर्षणीया: तेषामेवाधिके बले तूत्कर्षणीया: । S.Su. 39.14

[5] भेषजमात्रा च तन्त्रान्तरोक्ता ग्राह्या' ' 'स्वतन्त्रेऽपि सांवत्सरिकाष्टद्विरष्टवर्षाणामित्यादि । S.Su. 35.30

[6] तण्डुलाम्बुना सह प्रियंग्वादिप्रयोग: कर्षप्रमाण: संग्रहणाय । S.Ci. 34.117.

[7] अयस्कृतिमात्रा पञ्चगुञ्जादिक्रमवृद्ध्या लौहमाषचतुष्टयम् । S.Ci. 10.11.

[8] S.Su. 44.64, 43.3.

[9] विषमपि स्वल्पं प्रतिदिनमुपयुज्यमानं न मारणात्मकं भवति । S.Ci. 31.36.

[10] द्रव्यसंयोग अभयाचित्रकादिसंयोग: । S.Su. 45.194.

[11] तदेवं स्वभावापथ्यसंयोगकालसंस्कारमानै: पंचप्रकाराणि विरुद्धानि निर्दिष्टानि । S.Su. 20.15.

[12] परिभाषा चानियमे नियमकारिणी । S.Ci. 31.9.

measures)—one Kāliṅga and the other Māgadha. Ḍalhaṇa says that the former is followed by Caraka while the latter by Suśruta.[1]

Viḍālapadaka and Akṣa are synonyms of Karṣa, Prakuñca is pala and Kuḍava or Añjali four Palas.[2] Ḍalhaṇa says that 'Bhāra' has also been mentioned traditionally but it was not in practice.[3] The rule for taking the liquids in double quantity after Kuḍava is also mentioned.[4] In one context it is said that Pala etc., should be calculated taking Māṣaka as of seven Guñjas.[5] When there is no definite quantity mentioned but only said as 'Īṣad' (A little), generally one-fourth of the substance such as salt or Honey is to be taken.[6]

The ultimate purpose of Māna is the proper combination of ingredients such as honey should be added a little in Vāta, not much in Pitta and more in Kapha.[7]

PHARMACEUTICAL PREPARATIONS

1. *Añjana :* Añjana (Collyrium) is applied to eyes. It is said to be of several types according to method of preparations such as Ghṛṣṭāñjana, Rasa-Kriyāñjana and Cūrṇāñjana. Palāśa flowers along with honey are rubbed in a copper vessel. The Añjana thus prepared is Ghṛṣṭāñjana.[8] Rasakriyāñjana is the Añjana prepared by the method of Rasakriyā such as Rasāñjana etc.[9] Cūrṇañjana was prepared with hard drugs after immersing and rubbing them with some liquid.[10] Pratyañjana was applied after Añjana.[11] In these matters Videha was

[1]मागधानुमतं सुश्रुताचार्यसंमतं मानम् । कालिंगमपि मानं च चरकाचार्यसंमतम् । S.Ci. 31.7.

[2]प्रकुञ्च: पलम्, मुष्टि: इत्येके । S.Su. 43.3.

अञ्जलिश्चित्वारि पलानि, विडालपदकं कर्ष:, अक्षसंमित इति कर्षप्रमाण: । S.Su. 39.14.

कुडवं चत्वारि पलानि । S.U. 58.35.

[3]प्रसंगेन भारोऽप्यभिहितो न पुनरत्रानेन व्यवहारो दृश्यते । S.Ci. 31.7.

[4]द्रवाणां कुडव इति अष्टौ पलानि, केचिच्चत्वारि पलानि, कस्मात्, कुडवादूर्ध्वं द्विगुणपरिभाषा: । S.U. 18.34.

प्रस्थो द्वात्रिंशत् पलानि, द्रवद्रव्यात् । S.Su. 44.7.

[5]अत्र तु सप्तगुञ्जाफलपरिमितमाषकप्रमाणेन पलादिमानं ग्राह्यम् । S.Su. 44.52

[6]ईषत् सैन्धवमाक्षिकैरिति ईषच्छब्दश्चतुर्थांशवाचक: । S.Su. 44.56.

[7]लवणादीनां' 'सम्यग्योगसाधनमेव मानम् । तद्यथा वाते क्षौद्रं मितं, पित्ते नातिबहु, बहु पुन: कफे । S.Ci. 38.30.

[8]क्षौद्रयुक्तं वा किंशुकपुष्पं घृष्टं ताम्रपात्रादावञ्जनम् । S.U. 10.9.

[9]रसाञ्जनस्य रसक्रियाञ्जनस्य । S.U. 18.60 also see U. 9.20.

[10]अत्र द्रवद्रव्यै: कठिनद्रव्यभावनां विधाय चूर्णाञ्जनं कर्त्तव्यम् । S.U. 17.12.

[11]यदञ्जनस्यानु प्रयुज्येत तत् प्रत्यञ्जनम् । S.U. 17.36.

पश्चात् प्रशान्तदोषे यदञ्जनं क्रियते तत् प्रत्यञ्जनशब्दवाच्यम् । S.U. 12.51.

regarded as authority.[1]

2. *Kaṣāya :* The word 'Kaṣāya' means extract[2] which is of five types as described by Caraka. Such as Śṛta (Kwātha), Śita (Hima), Swarasa, Phāṇṭa and Kalka.[3] Sometimes 'Kaṣāya' is restricted to Kwātha, cūrṇa or kalka particularly of Kaṣāya Dravyas.[4] According to context, kaṣāya sometimes means three or four types.[5] Again kaṣāya has been said as of two types—Śṛta kasaya (hot infusion) and sita kasaya[6] (cold infusion).

Swarasa— The juice of the fresh drug expressed with help of some machine etc.[7]

Kalka — It is prepared by powdering the drug in a mortar with some liquid or alone.[8]

When it is rubbed dry, the particles become fine and the product is known as Cūrna[9] (Powder).

Kwātha : It is a very popular preparation. The words 'Rasa' and 'Udaka' also sometimes denote Kwātha.[10]

While defining the various kaṣāyas, Ḍalhaṇa quotes some verses.[11]

Śītakaṣāya : Drug is kept for the whole night in cold or hot water and extract is taken out in the morning. It is called as śita kaṣāya. As a rule, one Pala drug is immersed in four Pala water but in

[1]अस्याञ्जनस्य कल्पनां विदेहदर्शनेन वृद्धवैद्या आहु: । S.U. 19.26.

[2]कषायो च निर्यास: । S.Ka. 5.46.

[3]कषायशब्दो हि चरके स्वरसादिषु पञ्चसु परिभाषित: । S.Ci. 9.5.
कषायशब्देनात्र शृतशीतस्वरसफाण्टकल्पभेदा: पञ्चोच्यन्ते । S.U. 38.80.

[4]कषाय: औषधक्वथितमुदकम् । S.Su. 5.6.
कषायोऽत्र कल्कश्चूर्णं वा । S.Ci. 9.5 also see S.U. 12.26; Ci. 19.44.
कषायोऽत्र न्यग्रोधादिकल्क: । S.Ci. 3.15.

[5]कषायै:शृतशीतफाण्टभेदात् त्रिविधै: । S.Su. 43.11.
कषायस्तु शृतशीतफाण्टस्वरसभेदेन चतुर्विधो ग्राह्य: । S.U. 37.12.

[6]कषायो द्विविध: शृतकषाय: शीतकषायश्च । S.Su. 44.91.

[7]स्वरसै:यन्त्रादिपीड़िताद्रद्रव्योत्थै: । S.Su. 43.11.

[8]कल्को दृषदि पेषित: सद्रव: । S.U. 39.186 also see S.U. 39.14.
कल्को दृषदि पेषित: स चाद्रव: । S.U. 21.16.

[9]चूर्णै: शुष्कपेषणाणूकृतावयवै: । S.Su. 43.11.

[10]रसोऽत्र क्वाथ: । S.Su. 44.6 U. 40.135.
उदकशब्दोऽत्र क्वाथे वर्तते । S.Ci. 10.8.

[11]यन्त्रादिपीडितद्रव्यरस: स्वरस उच्यते । य: पिण्डश्चार्द्रपिष्टानां स कल्क: परिकीर्तित: । वह्नौ तु क्वथितं द्रव्यं शृतमाहुश्चिकित्सका: । उपोषितं निशायां तु तोयस्थं शीतमुच्यते ॥ चूर्णमुष्णेन संपृक्तं तत् फाण्टमभिधीयते । अभिभूयाम्बुनोष्णेन क्षणात् पूतमितीतरे ॥ S.SU. 44.91.

practice they take only two Pala water.[1]

Puṭapāka : The method of Puṭapāka has been explained well by Ḍalhaṇa in his commentary on Dīrghavṛnta Puṭapākā.[2]

Kṣārakalpanā : Ḍalhaṇa suggests that Kṣāra should be prepared according to prescribed rules (Paribhaṣā) but with open mind.[3] In Aśmarī, the Kṣāras are administered generally in a dose of one Karṣā (10 gm.) with water or diuretic extracts.[4] Kṣārodaka is the water obtained after washing the kṣāra generally for 21 times.[5]

Taila-Ghrta kalpanā: Sneha kalpanā is prepared for the drugs having fat-soluble extracts. It is generally of two types Ghṛta and Taila. Preparation of these kalpas is described well by Ḍalhaṇa.[6]

Pānaka : It generally means syrups but Ḍalhaṇa interprets it as that which is taken as drink like Yūṣa, Maṇḍa etc.[7]

Phāṇitā : Phāṇitā is a name for Kdra-guḍa and the preparation similar to that in consistency like honey is called as phāṇitā.[8]

Rasakriyā : It is preparation similar to Phāṇita.[9]

Leha : The preparation of Leha and also its characters like Tantu, Mudrā etc., are described well.[10]

Guḍasaṁskāra : Ḍalhaṇa indicates Saṁskāra of guḍa etc.[11] Guḍa-

[1]उष्णोदकपाचिताद् द्रव्याद् रात्रिपर्युषिताद् यो रसोऽभिनिर्याति स शीतकषायशब्दवाच्यः । S.U. 39.170.

अनुष्णमपि वार्यैधान्वितं पर्युषितं शीतकषायम् । S.U.37.22; U. 40.98.

प्रचारस्तु भिषजां भेषजपल एव पलद्वयेनेति । S.U. 49.24.

[2]S.U. 40.81, 83 also see S.U. 44.15.

[3]क्षारादीनां कल्पना परिभाषावलात् स्वयमप्यूह्यःकर्त्तव्यः । S.Ci. 7.8.

[4]ते च चूर्णत्वात् कर्षमात्रया सलिलेन मस्त्वादिबस्तिशोधनद्रव्येण वा । S.Ci. 7.8.

[5]क्षारोदकमिति क्षारं गालयित्वा यदुदकं गृह्यते तत् क्षारोदकम् । S.Ci. 1.17.

गालनं पुनरिहैकविंशतिवारान् पारंपर्यात् । S.SU. 44.60.

[6]S.U. 39.217; 44.47, 17.41, 21.16.

[7]पीयन्त इति पानकाः यूषमण्डादयः कथ्यन्ते । S.Su. 38.80.

[8]फाणितमिव फाणितं स्त्यानमध्वाकृति । S.U. 40.90.

फाणितं क्षुद्रगुडः "काकवी" इति लोके । S.Su. 45, 159 also see Ci. 31.39; U. 40.125; S.U. 44.28.

[9]रसक्रिया फाणिताकृतिः "काकवी" इति लोके । S.Su. 37.20 also see Ci. 21.14, 40.69; U. 10.7, 12.42.

[10]S.Su. 44.20-21, 83: U. 39.210.

यावल्लेहपाकलक्षणं तन्तुमुद्रादि जायते तावत् पचेत् । S.U. 57.9.

[11]चकारादनुक्ताः गुडादिसंस्काराः समुच्चीयन्ते । S.Su. 38.80.

śodhana has also been described.[1]

Fermented Preparations

(i) *Arişța-Āsava-Madya:* Ḍalhaṇa has given a very clear distinction between these three popular preparations. He says that Arişṭa is Dravyapradhāna (has predominance of drug), Āsava is Dravapradhāna (has predominance of Drava-Alcohol) and Madya Ubhaya-pradhāna[2] (having both). He gives Abhayārişṭa[3] as example several times which shows its popularity.

Regarding method of preparation it is said that the duration of fermentation is decided according to seasonal temperature such as one month in winter and half in summer.[4]

Drugs are kept for fermentation in Vats thoroughly washed, dried, painted with Madhu-Pippali and fumigated with Agaru. This is a general method of Saṁskāra of Vats.[5]

(ii) *Śukta :* It is a type of fermentation with an acid product also known as Cukra. It is generally prepared with rice water, Kānji, Ikşurasa[6] etc. Śukta made of Jambīra rasa (Lime juice) is Madhu-śukta.[7]

(iii) *Dhānyāmla*: Also known as Kāñjika or Āranāla. It is prepared with cereals like rice, kodo etc., and that is why it is called Dhānyāmla.[8] 'Bīja' (Yeast) is interpreted as the portion settled down.[9]

(iv) *Sauviraka and Tuşodaka :* Fermented beverage from husked and dehusked yava is called as Tusodaka and Sauvīraka respectively.[10]

(v) *Sidhu :* Also known as Sasyaka is of various types such as prepared from cooked or uncooked juice.[11]

[1] गुडस्तस्मिन्नेव कषाये विलायित: पूत: शोधित उच्यते । S.Ci. 11.13.

[2] द्रव्यप्रधानमरिष्टं, द्रवप्रधान आसव:, उभयप्रधानं मद्यम् । S.Su. 45.197 also see S.U. 46.20; Ci. 11.5.

[3] S.Su. 19.18; U. 44.36.

[4] हिमे मासं धन्यराशौ स्थाप्यं, अहिमे पुनरुष्णे पक्षमिति । S.Su. 44.29.

[5] कलसे कृतसंस्कारे, अन्त:क्षालितशुष्कस्य मधुपिप्पलीलेपोऽगुरुधूपनं चेति संस्कार: । S.Su. 44.29.

[6] शुक्तं सन्धानकविशेषश्चुक्रमिति लोके । S.Su. 42.11 also see 45.210; U. 39.272.

[7] मधुशुक्तं जाम्बीररसकृत: संधानविशेष: । S.U. 39.298.

[8] S.Su. 42.11, 46.351; U. 39.272.

धान्याम्लं काञ्जिकं शालिजूर्णाह्वकोद्रवादिकृतं मद्यम् । S.Su. 45.214.

[9] अम्लकाञ्जिकबीजानीति अम्लकाञ्जिकाध:स्थितं द्रव्यम् । S.Su. 11.21.

[10] सौवीरकतुषोदके निस्तुषसतुषयवकृते ' 'सन्धाने । S.Su. 42.11 also see S.U. 20.13, 21.21, 42.11.

[11] सीधु:सस्यक:, सोऽपि नानाप्रकार: पक्वरसिकशीतरसिकादिभेदेन । S.Su. 19.18 also see U. 52.23.

(vi) *Surā* : The method of preparation of surā has been described elaborately.[1]

Masī : The ash which is of black colour is known as Masī and the same when becomes white by further heating is called as Kṣāra.[2] In addition, Ḍalhaṇa has also mentioned preparations like Guḍikā, utkārikā, Modaka etc.[3]

Additional informations on Preparations

In cases where the text is silent about the method of preparation of the formulary, Ḍalhaṇa has described the method and thus filled up the gap probably[4] on the basis of his experience as well as tradition. The following observations are important ones :

1. Ḍalhaṇa recommends the use of substitutes if Swarasa (expressed juice) is not available.[5]

2. In case of Gaṇas, it is said that whatever drugs are available may be used but this rule is not applicable in case of Gaṇas where number of constituent drugs is fixed such as Triphalā, Trikaṭu etc.[6]

3. Explaining the word 'Saṁsṛjya', he has said that 'Samyaksṛṣṭi' (well combination) means well mixing of Madhu, Ghṛta, and Lauha by rubbing them in iron mortar with iron pestle.[7]

4. Commentary on Mahānīla Ghṛta (S. Ci. 9. 34.38), Ḍalhaṇa says that though he has interpreted this passage according to Jejjaṭa and Gayadāsa, he did not approve the formulary because it has excessive decoctible drugs in proportion to water and as such quoted the formulary proposed by Vṛddha Vāgbhaṭa.

5. In one context, it is said that the rule of doubling the quantity of water was not observed because of the otherwise practice of the experienced physicians.[8] It shows high regard of the commentator towards the tradition.

[1]S.Su. 43.4.

[2]कृष्णसर्पो यदा दह्यमानोऽतिकृष्णत्वं गच्छति तदा तच्चूर्णं मसीत्युच्यते, स एवाग्निदह्यमानो यदा शुक्लत्वं याति तदा क्षार इत्युच्यते । S.Ci. 9.17.

कांस्यनीलं कास्यमसी । S.Ci. 18.36 U. 54.36.

[3]S.Su. 38.5, 41.5.

[4]Also see S.Ci. 1.57, 72, 10.9; U. 39.108, 169, 55.46, etc.

[5]स्वरसालाभे प्रतिनिधि: । S.Ci. 10.12.

[6]त्रिफलात्रिकटुकयोर्यथालाभपरिभाषा न व्याप्रियते, अत एवानयोर्ग्रन्थकारेण संज्ञा कृता । S.SU. 38.56.

[7]सम्यक्सृटष्टिस्तु लौहमयपात्रे लौहदण्डमर्दनेन मधुघृतलौहै: सम्यगेकीभाव: । S.Ci. 10.11.

[8]वृद्धवैद्यव्यवहारादत्र तोयद्वैगुण्यपरिभाषा नाद्रियते । S.U. 55.51.

6. Citraka and Trikaṭu should be mixed in such a quantity as may produce slight pungency in the Ariṣṭa. Some take it only for the paste of the vat.[1]

7. Although Indravāruṇī is prescribed in quantity of five palas, the experienced physicians put only half of it so as to avoid pungency.[2]

8 In this Ariṣṭa (Dantyariṣṭa) even if the Dhātakī flowers are not prescribed, they are added because the elders do it for 'Adhivāsana'[3] (adding colour and smell).

9. In the context of Trivrdādiguṭikā, it is said that in this preparation guḍa should be added in double quantity and Trijātaka sufficient to produce aroma. Interpreting the word 'Bhāvanā', he says that juice should be mixed in such quantity as moistens the powder.[4]

10. 'Āvāpa' is that which is added afterwards and 'Pratīvāpa' which is added after āvāpa.[5]

In Pippalyādi kwātha, the elders do not approve addition of guḍa[6] (though prescribed in the text).

Regarding Drākṣādi kwātha, one karsa guḍa has been prescribed to be added in decoction.[7]

In śrīparṇyādi kwātha, sugar is to be added only that much which may sweeten the decoction. the elders take it equal to the first drug (Śrīparṇī).[8]

The quantity of sugar and ghee should be one karṣa each in Balādi kwātha.[9]

In Nāgarādi Kwātha, Madhu and Hiṅgu are to be added one Karṣa and one Māṣaka respectively.[10]

[1] S.Ci. 9.39.

[2] इन्द्रवारुण्या: प्रोक्तेऽपि पलपञ्चके कटुकत्वपरिहारायार्धं क्षिपन्ति वृद्धवैद्या: । S.Ci. 6.15.

[3] अस्मिन्नरिष्टे धातकीपुष्पाणि पलद्वयं पलत्रयं वाऽनुक्तान्यपि अधिवासनार्थं वृद्धा आमनन्ति ।
S.Ci. 6.14.

[4] गुडोऽत्र द्विगुणो देय:, त्रिजातकमत्र यावता सौगन्ध्यं भवेत् । S.Su. 44.11.
रसेन भावना कार्येयर्थ: । यावता चूर्णमार्द्रीभवति तावद् रसो देय: । S.U. 44.10.

[5] आवाप: पश्चान्निक्षेप्यं क्षीरकाञ्जिकादि द्रव्यम् । S.Ci. 38.39.
क्षिप्ते आवापे पुनरपरद्रव्यप्रक्षेप: प्रतीवाप: । S.Su. 11.13.

[6] गुडावापमपि वृद्धवैद्या न मयन्ते । S.U. 39.169.

[7] S.U. 39.173.

[8] यावत्प्रमाणया शर्करया मधुर: क्वाथो भवति तावत्येव शर्करा प्रक्षेप्तव्या, वृद्धवैद्या आदिद्रव्यसमां शर्करामाहु: । S.U. 39.176.

[9] S.U. 39.171.

[10] मधु कर्षप्रमाणम्, हिंगु माषकप्रमाणम् माषिके हिंगुसिन्धूत्थे इति वचनात् । S.U. 39.194.

11. In Viṣamajwara, Pippali is to be taken in quantity of one Karṣa with Daśamulikwātha. In Hikkā, the juice of Kappittha mixed with 1/2 Pala Madhu and one Karṣa Pippali is to be taken.[1]

12. In Kalasighṛta, four times water is to be added though not mentioned in the text.[2]

13. About Madhu (Honey), Ḍalhaṇa says that Madhu should be added to decoctions only when they are cooled because heat antagonises the action of Madhu. Madhu is to be added in 1/4 quality of the decoctible drug.[3]

In Ayaskṛti. old Madhu and Guḍa are recommended. The quantity of Madhu should be 1/4 of the decoction.[4]

The Kolamajjādi Yoga has to be taken with double quantity of Madhu.[5]

Interpreting the preparation and administration of Kṣaudrādi Yoga, Ḍalhaṇa says that Ikṣurasa and Madhūka Swarasa are to be taken as Anupāna in four times quantity of Leha. Regarding quantity of Madhu he has quoted a verse stating that Madhu should be added in 1/16, 1/8 and 1/4 quantity of Kwātha in Vatika, Paittika and Kaphaja disorders respectively. Addition of Sugar should be in reverse order.[6]

Once Ḍalhaṇa has approved cooking of Madhu rationalising that its antagonism to heat is only in respect of intake and not in cooking.[7] Generally Madhu is added after the leha is prepared and cooled down.

14. In the context of Atisāra, the Śālaparṇyādi yoga has been termed by Ḍalhaṇa as Daśāṅgayoga.[8] Again Discussing the word 'Daśāṅga Yoga' in the context of Chardi, he gives a different formula of Daśāṅga which he says, is not approved by Kārttikakuṇḍa because of not having antiemetic property. He (Kārttika), however, takes 'Kaṭukādi Yoga' prescribed in Kaphajwara. Others take Śāliparṇyādi

[1]S U. 39.216, 50.25.
[2]अनुक्तमपि चतुर्गुणं जलं देयं तद् विना पाको न स्यादिति वृद्धभिषजः । S.U. 39.225.
[3]पिबेत् परं शीतीकृतं, मधुना उष्णेन सह निषिद्धत्वात् । मधु चात्र क्वाथ्यद्रव्यचतुर्थांशम् ।
S.U. 39.187.

[4]S.Ci. 10.12.
[5]S.U. 50.26.
[6]मधुमात्रातु—"षोडशाष्टचतुर्भागं वातपित्तकफार्त्तिषु । क्षौद्रं कषाये दातव्यं विपरीता तु शर्करा ।
S.U. 50.23.

[7]उष्णेन सह मधुनोऽभ्यवहारे विरोधो न पाके । S.U. 44.28.
[8]S.U. 40.115.

as daśāṅga which (Daśamūla) too is not accepted by Kārttika because of its indication in Nirāma stage.[1]

Thus Ḍalhaṇa has contributed a lot not only by interpreting the text but also by providing additional useful informations regarding Pharmaceutical preparations and their administration based on scripture, tradition and experience.

[1]S.U. 49.23.

APPENDIX I

DALHANA'S COMMENTS ON VEGETABLE DRUGS

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1. **अंशुमती**—शालपर्णी (चि० ३।६०; क० ७।२८; उ० ५८।५६)
2. **अक्षः**—अक्षः बिभीतकः (सू० ४५।१७६; चि० ३।६७, ६।४४, २५।३४, ३१।६)
   अक्षं बिभीतकम् (सू० ४६।२००; उ० ४१।५०, ५७।६, ५८।३७,४४)
3. **अक्षतम्**—अक्षतानि यवधान्यानि (सू०५।७)
   अक्षता यवा; (उ०३६।७)
4. **अक्षपीडः**—यवतिक्ता (चि० ६।४८)
5. **अक्षिकी**—आक्षिकमक्षिकीफलम् (सू० ४६।१६४)
6. **अक्षीवः**—अक्षीवात् महानिम्बाज्जातः पिप्पलः अक्षीवपिप्पलः,
   अन्ये शोभाञ्जनाज्जात इति मन्यन्ते (क० ८।१२०)
7. **अक्षोडः**—उत्तरापथे प्रसिद्धः (सू० ४५।१२०)
   मदनफलाकारफलः मध्ये किञ्चिदुन्नतरेखान्वितः
   पर्वतपीलुः 'अखरोट' इति लोके। (सू० ४६।१८७)
8. **अगवृत्तिका (पा०)**— शल्लकी (क० ७।२६)
9. **अगस्त्यः**—'अगथीया' इति लोके (सू०४६।२८१)
10. **अगुरु**—स्वनामख्यातम् (सू० ३८।८)
11. **अग्निः**—चित्रकः (उ०४४।२३, ५१।२८, ५२।३६,४२)
12. **अग्निकः**—कलिकारिका, अन्ये भल्लातकमाहुः (सू० ३७।१०)
    अजमोदः, मोरट इत्यन्ये (क० २।४५)
    चित्रकः, अजमोदामन्ये (उ० २३।१०)

सू०—Sūtrasthāna
नि०—Nidānasthāna
शा०—Śārīrasthāna
चि०—Cikitsāsthāna
क०—Kalpasthāna
उ०—Uttaratantra

चित्रकः, अग्निमन्थ इत्यन्ये, मोरट इत्यपरे (उ० ४२।४६)
अजमोदा (उ० ६।१६, २४।३६, ५३।१२, ५५।४५, ४६, ५२)

13. **अग्निमन्थः**—अरणी (सू० ३७।३)
तेजोवृक्षः, पूर्वदेशे 'आगथ' इति प्रसिद्धः (सू०३८।१०)
तेजोवृक्षः, **'अङ्ग शूर'** इति लोके (सू० ३८।१२)
'अग्निवधू', इति लोके (सू०३८।६८)
'अग्निवधूः', इति **'पूर्वदेशे'** प्रसिद्धः (सू० ३६।७)

14. **अग्रकरवीरः (पा०)**—रक्तकरवीरः (उ० ४७।६१)

15. **अङ्कोठः**—संग्राही चीरितस्वल्पपत्रः **'अंकोल्ल'** इति लोके (सू० ३७।१२)
अङ्कोलोऽङ्कोटः (चि० ७।१७)

15a. **अङ्गलोड्यः (पा०)**—चिञ्चोटकम् (सू० ४२।११)

16. **अजकर्णः**—सर्जः **शालभेद** एव (सू० ३८।८)
सर्जः **पूर्वदेशे** प्रसिद्ध एव (चि० ११।१०)
सर्जः (चि० २०।२४)
सर्जः **पूर्वदेशे** प्रसिद्धः (क० १।७१)
महासर्जः 'गन्धमुण्ड' इत्येके (चि० ६।१४)
महासर्जः 'गन्धमुण्ड' इति लोके (चि० २७।८)
'पियासाल' इति लोके (चि० १६।३३)
अश्वकर्णः प्रसिद्ध एव **पूर्वदेशे** (चि० ३४।१७)

17. **अजगन्धा**—**बोबयिका** (चि०१८।४८; उ० ४२।२८)
बोबयिका, लतौषधीत्येके, अन्ये यवानिकामाहुः (सू० ३७।६)
बोबयिका इति, गयी तु अजगन्धा **'क्षेत्रयवानी'** इत्याह (चि० ५।२८)
यवानिका, बोबयिका इत्यन्ये (सू० ४४।१६)
बस्तगन्धा (उ० ३५।४)

18. **अजमोदा**—स्वनामख्याता, अन्ये यवानिकामाहुः (सू० ३८।२२)

19. **अजरुहा**—अजरुहालक्षणमुशनसा प्रोक्तम्—
'कन्दःश्वेतः सपिडको भेदे चाञ्जनसंनिभः।
गन्धलेपनपानैस्तु विषं जरयते नृणाम्॥
दष्टानां विषपीतानां ये चान्ये विषमोहिताः।
विषं जरयते तेषां तस्मादजरुहा स्मृता॥' (क० १।७८)

20. **अजलोमी**—श्वेतदूर्वा (उ० ६०।४७)

21. **अजशृङ्गी**—कर्कटशृङ्गी अन्ये अजशृङ्गी छगलविषाणिका उत्तमारणी
'मेंढ़िका इति लोके (सू० ३७।६)
छगलविषाणिका उत्तमारणी 'मेंढ़िका' इति लोके (सू० ३८।१०)
कर्कटशृङ्गी, उत्तमारणीत्यन्ये (उ० ३१।३)
छागलविषाणिका 'उत्तमारणी' इति लोके, **गयदासाचार्येण**

कर्कटश्रृङ्गी व्याख्याता (चि० १७।१४)
मेढ़िका, कर्कटश्रृङ्गीत्यपरे (सू० ३८।७२)

22. **अजा**—अजगन्धा 'बोबई' इति लोके (चि० १७।१४)

23. **अजाजी**—**उत्तरापथे** जीरकविशेषः (उ० ४२।६५)
उत्तरापथे प्रसिद्धो जीरकविशेषः (उ० ४७।३०)

24. **अञ्जनम्**—रसाञ्जनम् (सू० १६।२६; चि० १६।३०; उ० १२।२३, ३६।२६७, ४४।२१, ४५।३२)
नीलवर्णं रसाञ्जनम्, अन्ये स्रोतोऽञ्जनमाहुः (चि० २५।३३)
रसाञ्जनं, सौवीराञ्जनमित्यन्ये (उ० ३५।४)
स्रोतोऽञ्जनं, तदभावे रसाञ्जनम् सौवीराञ्जनं वा (उ० ३६।३११)
सौवीराञ्जनं (सू० २५।२७)

25. **अञ्जनकी**—नीलाञ्जनिका शारदं फलं श्रीफलिकेति लोके (चि० २८।३४)

26. **अणुः**—अश्मन्तकः (उ० १६।१३)

27. **अतसी**—**अलसीति** लोके **प्रसिद्धा** (सू० ३७।६)

28. **अतिगुहा**—शालपर्णी (क० ८।५१)
पृश्निपर्णी (सू० १६।२६)

29. **अतिच्छत्रा**—छत्रातिच्छत्रे द्रोणपुष्पीद्वयम् (सू० १६।२६)

30. **अतिबला**—कङ्कतिका (क० ८।५१)

31. **अतिमुक्तकः**—**आवन्तकः** (सू० ४५।१२०; चि० ३१।५; उ० ४५।१६)
माधवीलता '**अवेतक**' इति लोके (उ० ६०।३५)

32. **अनन्ता** – उत्पलसारिवा (सू० १६।१६; शा० १०।६०; चि० ३।६१, ११।१०, ३८।५५, क०३।१२, ६।३; उ० १०।५, २४।४०, २६।७, ३६।४, ६२।३१)
सारिवा (उ० ३३।७)
दुरालभा (सू० ३७।७)
अनन्ता (पा०)—लाङ्गलिका कलिहारी इति लोके (सू० ४६।२४६)

33. **अपामार्ग**—शिखरी 'अन्धडक' इति लोके (सू० ३६।६)

34. **अपेहिवाता**—प्रसारिणी (चि० १८।४)

35. **अब्जम्**—अब्जकेशरं पद्मकेशरम् (उ० ४०।७४)

36. **अब्दः**—मुस्ता (चि० ५१, उ० ५२।१४)
अब्दं मुस्तम् (उ० ४०।६७)

37. **अभयम् (पा०)**—उशीरम् (उ० ५७।६)

38. **अभया**—हरीतकी (उ० ५७।६, ६२।३१)

39. **अभिषुकः**—'अभिषुः' इति लोके (सू० ४६।१८७)

40. **अभीरुः**—शतावरी (चि० ३८।५७, ४२।७०)

41. **अमरकाष्ठं**—देवदारु (उ० ११।८)

42. **अमरदारु**—देवदारुः (चि० ३७।८; उ० ३६।२३०)
43. **अमरवरायुधसाह्वयः**—वज्रकन्दः (चि० १७।४१)
44. **अमराह्वः**—देवदारुः (उ० ५२।१४)
45. **अमृतवल्ली**—गुडूची (चि० १०।१४)
46. **अमृता**—गुडूची (सू० १२।१३, ३७।२३; चि० २।३६, १८।५; क० ७।२६, ५७।११)
अमृताद्वयं—गुडूची हरीतिकी चेति (चि० ३७।२०)
अमृता संगः खर्परिकातुत्थं उत्तरपदलोपात् (क० १।५४)
47. **अम्बष्ठा**—**माचिका** 'सांकुरड' इति **पश्चिमे** पसिद्धा, पाठेत्यपरे (सू० ३८।४६)
माचिका 'सांकुरड' इति लोके (चि० ११।१०)
सांकुरडा (उ०२१।४८)
पाठा (क० ५।८५)
48. **अम्बु**—बालकम् (चि० १७।१०; उ० ४७।६१, ५२।२३)
49. **अम्बुरुहम्**—कमलम् (उ० ४७।५६)
50. **अम्भोदः**—मुस्ता (चि० ३८।४४; उ० ३६।२२४, ४०।६६)
मुस्तम् (उ० ४१।५०)
51. **अम्भोधरः**—मुस्तम् (उ० ५२।३०)
52. **अम्भोरुहम्**—पद्मम् (उ० २६।१४, ४५।३३)
52a. **अम्लम् (अन्ये)**—अम्लवेतसम्, अम्लीका वा (उ० १२।१८)
53. **अम्लीका**—प्रसिद्धा चिञ्चा वक्रफला (सू० ४६।१३६)
54. **अरलुः**—श्योनाकभेदः, अन्ये श्योनाकमरलुशब्देनाहुः (उ० ४०।६२)
55. **अरविन्दम्**—पद्मम् (चि० २७।१०)
56. **अरिमेदः** 'अरिमंज' इति लोके प्रसिद्धः (सू० १४।३६)
रामकः (क० ६।३)
57. **अरिष्टः**—निम्बः (सू० १६।२८, ३६।३, ४६।१६७, २६२; उ० ३६।२२६, २५७, ४१।५०)
अरिष्टपत्रं निम्बपत्रं फेनिलवृक्षपत्रं वा (चि० २५।४३)
निम्बः, ब्रह्मदेवस्तु अरिष्टं फेनिलमाह (उ० ३१।७)
निम्बः फेनिलवृक्षो वा (उ०३६।२८५)
58. **अरिष्टकः**—कृष्णवर्त्तुलफलो 'अरीठा' इति लोके प्रसिद्धः (शा० ४।७२)
अरिष्टकं कृष्णफलं'अरीठा' इति लोके (उ० ६।१६)
59. **अरुष्करः**—भल्लातकः (क० ६।३)
अरुष्करनिबन्धनं भल्लातकवृन्तम् (सू० ४६।१६)
60. **अर्कः**—रक्तपुष्पः प्रसिद्ध (सू० ३८।१६)
प्रसिद्धः (सू० ४५।११५)
61. **अर्कपुष्पी**—अर्कपत्रसदृशी लता, अन्ये **अर्कपर्णमाहुः** (सू० ४६।२६२)
पयस्या अर्कसदृशपयःपुष्पा लतैव । श्वेतदूर्वाविशेषां केचिदाहुः,

वृक्षजातिमन्ये (शा० १०।६६)

62. **अर्कोत्तमम्**—अर्कः अर्कमूलम्, उत्तमा त्रिफला, अन्ये तु पुनरर्कोत्तममित्यभिन्नपदेन मन्दारकमाहुः। (सू० ३७।१६)

63. **अर्जकः**—बर्बरिकाकारो लघुमञ्जरीकः सूक्ष्मपत्रो निर्गन्धः श्वेतकुठेरकः (सू० ३८।१८

श्वेतकुठेरकः (सू० ४६।२२१)

कुठेरकः (सू० ३६।६; चि० ५।१८; उ० ४२।१११)

कुठेरकः, अन्ये सितपर्णासमाहुः (उ० ३६।२७२)

64. **अर्जुनः**—स्वनामप्रसिद्धो वृक्षविशेषः (क० ६।३)

ककुभः (सू० १४।३६; चि० १।६८; उ० ३६।२५७, ४०।६६, ४५।३४)

65. **अलर्कः**—मन्दारकः, यस्य क्षीरं न विनश्यति (सू० ३८।१६)

मन्दारः (सू० १६।१६; चि० ६।१२)

66. **अलवणा**—ज्योतिष्मती वर्त्तुलपक्वरक्तफला पीततैला 'काकमर्दनिका' इति लोके प्रसिद्धा (सू० ३८।१६)

काकमर्दनिका (कंकुमर्दनिका—पा०)—चि० १७।३४)

67. **अलसान्द्रः**—राजमाषः (सू०४६।३५)

68. **अलाबूः**—तुम्बिनी, सा च दीर्घवर्तुलादिभेदादनेकधा (सू० ४६।२११)

तिक्तालाबुः (क० १।४१)

69. **अवगुत्थम्**—वेगनामा काकादनीत्यर्थः (सू०४६।२२१)

70 **अवल्गु (पा०)**—बाकुची (चि० ६।२६)

71. **अवल्गुजः**—'बाकुची' इति लोके (सू०४६।२६२)

बाकुची (चि० ३१।५)

अवल्गुजफलं बाकुचीबीजम् (सू० ४२।११)

72. **अशनः**—बीजकः (उ० ४५।३४)

73. **अशुक्लचन्दनम्**—रक्तचन्दनम् (उ० ५०।१७)

74. **अशोकः**—लोहितकुसुमः स्वनामख्यातः (सू० ३८।१४)

कुब्जकाशोकौ स्वनामप्रसिद्धौ (उ० १७।८)

75. **अशोकरोहिणी**—कटुका (सू० ४२।११)

76. **अश्मन्तकः**—कोविदारसदृशोऽम्लपत्रः 'अम्ललोटक' इति लोके (शा० १०।५६)

अम्ललोटः कोविदारसदृशपत्रकः (चि० ७।५)

अम्ललोटकसदृशवृक्षः (सू० २५।२०)

वृक्षोऽम्लोटकानुसारी (क० ५।८५)

कर्बुदाराकारः (शा०१०।५७)

यमलपत्रकः 'आसन्त' इति लोके (सू० ४६।१६३)

77. **अश्मभिद्**—पाषाणभेदः (उ० ५६।१७)

अश्मभेदः—पाषाणभेदः (उ० ५८।४७)

अश्मभेदकः—पाषाणभेदकः (सू० ३८।१२, ३९.७)

78. अश्वकर्णः—पूर्वदेशे गन्धमुण्डः पिप्पलसदृशः (सू० ११।१२)
पूर्वदेशे गन्धमुण्डोऽश्वत्थसदृशवृक्षः (सू० ३७।२७)
गन्धमुण्डोऽश्वत्थसदृशः पूर्वदेशे प्रसिद्धः (सू० ३८।८)
पूर्वदेशे गन्धमुण्डोऽश्वत्थसदृशः (सू० ४६।१६३; चि० ९।७)
पूर्वदेशे गन्धमुण्ड इति ख्यातोऽश्वत्थसदृशः (चि० २१।१०)
पूर्वदेश प्रसिद्धो गन्धमुण्डोऽश्वत्थसदृशः (क० ३।६)
पूर्वदेश प्रसिद्धोऽश्वत्थसदृशः (चि० २।६४, १९।३३)
पूर्वदेशे प्रसिद्धः (क० ६।३)
गर्दभाण्डः (उ० ३१।५)
सर्जभेदः (क० ६।२२)

79. अश्वगन्धा—प्रसिद्धा (सू० ३७।६)

80. अश्वत्थः—पिप्पलः (सू० ३८।४८)

81. अश्वबला—हिस्फित्थो मेथिकाभेदः (चि० ६।८)
तुरुष्कदेशे बृहत्पत्रा मेथिकाभेद एव 'हिस्फित्थ' इति लोके।
तन्त्रान्तरे मेथिकाहिस्फित्थयोः पृथग् गुणनिर्देशः कृतः—
'वातपित्तहरा तिक्ता लघ्वी श्लेष्मविरोधिनी।
मेथिका, तत्समं किञ्चिद्हिस्फित्थं पुष्टिदं गुरु॥ (सू० ४६।२५६)
उपोदकी, ब्रह्मदेवस्तु अश्वबला पवनभूमौ मेथिकाकारबीजा
भवतीत्याह। (चि० १। ११३)

82. अश्वमारकः—करवीरः (सू० ३८। ६४; चि० ८।४८)

83. अश्वमूत्री—शल्लकी (उ० ४२।६४)

84. असन—बीजकः (सू० ४६।२८४; चि० ११।१०; क० ३।६; उ० १८।९२,
३९।२५७, ४१।५०)
बीजकः पूर्वदेशे प्रसिद्धः (सू० ३८।८)
असनात् बीजकसारात् (विजयसारात्-पा०) (चि० ९।३०)

85. असनपुष्पकः—कृष्णषष्टिकः (सू० ४६।८)

86. असितम् (पा०)—रसाञ्जनम् (उ० १२।४८)

87. असितसर्षपः—रक्तसर्षपः (सू० ४६।४९)

88. असितसारिवा (पा०)—श्यामालता (उ० १२।४८)

89. अहिपुष्पम्—नागकेशरम् (चि० १७।२८)

90. अहिंस्रा—बृहदहिंस्रा (सू० ३७।३)

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91. आटरूषकः—वासकः (सू० ४६।२९२)

92. आढ़की—तुवरी (सू० २०।५, २१।१९, ४६।२७)

93. **आत्मगुप्ता**—कपिकच्छू: (सू० ३७।२५, ४६।२७; उ० ५२।४२)
कपिकच्छूक: (चि० ३८।५२)

94. **आदारिशिम्बी**—कार्तिककुण्डस्तु आदारिशिम्बी **आउलिरिति** प्रसिद्धेति व्याख्यानयति (उ० ४४।१६)

95. **आदारी**—वेल्लन्तरसदृशपुष्पा आलि रिति लोके (उ० ४४।२६)

96. **आदित्यपर्णी**—सूर्यावर्त्त: (चि० १५।४४)

97. **आमयम्**—कुष्ठम् (उ० ३६।२५६)

98. **आमलकी**—दाडिमामलके प्रसिद्धे (सू० ४६।१३६)

99. **आमिषं**—गुग्गुलु: (चि० ३७।१५; उ० ५१।५०)

100. **आम्र:**—प्रसिद्ध: (सू० ३८।४८)
आम्रं प्रसिद्धम् (सू० ४६।१३६)

101. **आम्रातकम्**—आम्रफलसदृशं 'आम्राटकं' इति लोके (सू० ४६।१३६)

102. **आरग्वध:**—किरमालक: (सू० ३८।६, ४४।८४; चि० १८।१३)
कृतमालक: (चि० ८।३०)
कृतमालफलम् (उ० ३६।१७६)

103. **आरुकम्**—अनेनैव नाम्ना प्रसिद्धम् (सू० २२।८)

104. **आरेवत:**—किरमालक: (सू० ३८।६४; चि० ५।८, ६।१०, २०।५१)
कृतमालक: (उ० १२।४२)
गिरिमालक: (उ० ५५।४७)

105. **आर्त्तगल:**—ककुभ: (उ० ५३।११)
ककुभ: सुगन्धिमूल: 'कवहा' (कौहा) इति नाम्ना **पूर्वदेशे** प्रसिद्ध:। (सू० ३८।१०)
ककुभ:, केचिदार्त्तगलं **कण्टकीवृक्षमाचक्षते** (सू० ३६।७)
ककुभक: सुगन्धिमूल: 'कौहा' इति नाम्ना पूर्वदेशे प्रसिद्ध:, अन्ये तु आर्त्तगल: कुरबक इत्याहु:, बहि: केशर: कण्टकितफलो विटप इत्यन्ये (चि० ७।६)
कण्टकफलो जलमुक्तदेशज:, ककुभ इत्यन्ये (उ० ६।१६)
नीलसहचर: (उ० १७।५१)

106. **आर्द्रकम्**—प्रसिद्धम् उ० ४७।८०)
आर्द्रकहिंगुजीरका: प्रसिद्धा: (सू० ४६।२२१)

107. **आर्द्रशृंगवेरम्**—आर्द्रकम् (चि० १४।१०)

108. **आर्द्राञ्जनम्**—रसाञ्जनम् (उ० १३।७)

109. **आलुकम्**—पिण्डालुकादिभेदेनानेकप्रकारम् (उ० ४२।७६)

110. **आसुरी-(पा०)**—राजिका (सू० ४६।२३८)

111. **आस्फोटा**—सारिवा अर्को वा (उ० ३६।२५७)

112. **आस्फोता**—सारिवा (सू० ११।११; चि० ६।१३, ६।५४, १८।३६, ३२।३)

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113. इक्षुरकः—कोकिलाक्षकः (चि० १४।१३; क० ६।३; उ० ४२।४०, ११३, ५८।
५४, ५८)
कोकिलाक्षः तालमखाना इति लोके (चि० २६।३३)
तालमखाना (मंखारक-पा०) (चि० ४।३२)
114. इक्ष्वाकुः—कटुकालाबूः (सू० ३६।३, ४३।७)
कटुतुम्बी (चि० १४।१२, ३१।५; उ० ५५।४६, ५२)
तिक्तालाबूः (उ० ४७।३७)
115. इङ्गुदी—इंगुकः (सू० ३६।६)
इंगुकः, 'पुत्रञ्जीवक' इत्यन्ये (सू० ३६।६)
कण्टकी वृक्षः प्रसिद्धः, अन्ये पुत्रजीवकमाहुः (सू० ४५।११५)
ऐंगुदं इंगुदीफलं, अन्ये पुत्रञ्जीवकमाहुः (सू० ४६।१६२)
116. इत्कटः—खग्गली (सू० २१।२३)
महती खगाली (चि० ७।६)
117. इन्दीवरम्—नीलोत्पलम् (शा० ४।७२)
इन्दीवरः—इन्दीवरोऽपि तद् (कुरण्टिका) भेदो दीर्घपत्रो
बहुलपुष्पः (सू० ३८।१२)
शरबालिकाभेदो दीर्घपत्रो बहुलपुष्पः,
जेज्जटस्तु इन्दीवरं नीलोत्पलं तन्नेच्छति गयी। (चि० ७।११)
इन्दीवरं कर्णपूरकाख्यो महापुष्पः शरबालिकाभेदः
अन्ये नीलोत्पलमिच्छन्ति, तन्नेच्छति गयी (चि० ७।१७)
118. इन्द्रपर्णी—इन्द्रवारुणी (चि० १७।१५)
119. इन्द्रपुष्पी (पा०)—अत्र गयदासाचार्येण इन्द्रपुष्पी पठिता
व्याख्याता च—इन्द्रपुष्पी लाङ्गलकी (चि० १७।१५)
120. इन्द्रयवः—कुटजफलम् (सू० ३८।६)
वात्सकं फलम् इन्द्रयवाः (उ० ४०।४४)
121. इन्द्रवल्ली—मत्सांडकः (मत्स्याण्डकः-पा०) गण्डदूर्वेति लोके (उ० २८।७)
122. इन्द्रवृक्षः—कुटजः (उ० ५७।६, ६१।३४)
कुटज एव, द्विविधो हि कुटजो बृहत्फलः श्वेतपुष्पः स्निग्धपत्रः पुमान्,
अणुफलवृन्ता श्यावारुणपुष्पा स्त्री (सू० ११।११)
123. इन्द्रसुरा—इन्द्रवारुणी (चि० ३७।३४; उ० ११।१५)
124. इन्द्रा—इन्द्रवारुणी (क० १।३७)
125. इन्द्राह्वः—कुटजः (चि० ३८।६५)
126. इभकणा—गजपिप्पली (उ० ५२।४१)
127. इभकृष्णा—हस्तिपिप्पली (उ० ५२।३८)

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128. **उग्रगन्धा**—वचा (उ० ५०।२३)
129. **उग्रा**—वचा (उ० २३।४, ४१।५०, ५१।२७, ६१।३६)
130. **उच्चटा**—शणघण्टाकार: स्वल्पविटप: प्रायशो हिमवति सरयूनदीतीरे दृश्यते (चि० २६।३४-३६)
घुर्घुराख्य: शणघण्टाकारफलोऽल्पो विटप: सरयूपकण्ठे हिमवति वारेन्द्रयां च प्रायश उपलभ्यते (चि० ३८।८४)
131. **उत्तमारणी**—योधामल्ली (गोधामली—पा०)—(चि० ६।१२)
उत्तमकरणी (चि० १०।८)
132. **उत्पलम्**—नीलोत्पलम् (सू० ३८।५२; ४६।३०८; चि० २।४०, ३८।५१; क० १।३६; उ० १५।१५, १७।८, ११; १८।६५; २६।१३, ३५; ३०।४, ३६।२२६, २६७, ३१०; ४०।६७, ६१, १५०; ४५।३३, ४७।६१
उत्पलानि नीलोत्पलानि (उ० ४७।५८)
उत्पलं नीलम् (उ० ४०।१२१)
ईषन्नीलम् (सू० १३।१४; उ० ३६।१७८)
स्वनामप्रसिद्धम् (सू० ४६।२८४)
सौगन्धिकम् (सू० ४५।१२)
नीलोत्पलं नागकेशरमपरे (उ० ४५।३६)
कुष्ठम् (नीलोत्पलं—पा०)—(उ० ३६।२२७; ४३।१५)
133. **उदकीर्या**—चिरबिल्व: (सू० ३६।६)
134. **उदीच्यम्**—बालकम् (उ० ३६।२०६)
135. **उदुम्बर:**—प्रसिद्ध: (सू० ३८।४८)
136. **उदुम्बरी (भद्रनामा)**—काष्ठोदुम्बरी महती (चि० ६.२५)
137. **उद्दालक:**—आरण्यकोद्रव: (सू० २५।३२, २०।५, २१।१६; शा० १०।५७; चि० ५।३७, ११।६
वनकोद्रव: (सू० ४६।२१)
138. **उन्दुरुकर्णिका**—मूषिककर्णिका 'उन्दुरी' इति लोके, उन्दुरकर्णीं द्रवन्तीमाहुरन्ये, अपरे दन्तिनीमाहु:। उन्दुरकर्णा इत्येके पठन्ति, तत्रापि स एवार्थ: (सू० ३८।२८)
139. **उन्मत्त:**—धत्तूरक: (उ० २१।६)
140. **उपकुञ्चिका**—स्थूलजीरक ईषत्कृष्णो बृहज्जीरक इति लोके। (सू० ४६।२३०)
141. **उपकुल्या**—पिप्पली (उ० ५२।३५)
उपकुल्याद्वयम्—पिप्पली गजपिप्पली च (चि० ६।८)
142. **उपोदकी**—पोइ (सू० ४६।२५६)
'पोइ' इति लोके (चि० १।४२)

143. उरुबूकः—शुक्लैरण्डः (सू० ४६।२५४; चि० ५।२८; उ० ४२।४६)
रक्तैरण्डः (उ० ५१।५१; सू ४६। २६२)
रक्तैरण्ड, शुक्लैरण्डमपरे (उ० ४२।१२७)

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144. ऊषणम्—मरिचम् (उ० १८।१००)
पिप्पली (उ० ५८।४८)
145. ऊषणा—पिप्पली (उ० ५८।४८)

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146. ऋषभः—कूर्चशीर्षकः स्वनाम प्रसिद्धः (चि० १७।१०)
ऋषभकः—स्वनामख्यातः (सू० ३८।३५)
वृषभकः, अयमपि स्वनामख्यातः (सू० ३८।४)
147. ऋषभी—कपिकच्छूः (सू० ३८।४; क० ७।१६)

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148. एकैषिका—शुक्लमूला त्रिवृत् (सू० ३०।६)
अविद्धकरणी 'पाठा' इति लोके, त्रिवृदिति जेज्जटः (सू० ४५।१२६)
शतावरी, अन्ये त्रिवृद्भेदमाहुः (अम्बष्ठकी 'साकुरण्ड' इति लोके—पा०)—(चि० १७।१४)
अम्बष्ठा, त्रिवृदित्येके (चि० १८।४६)
149. एरण्डः—स्वनाम प्रसिद्धः (सू० ३८।४)
150. एर्वारुः—एर्वारुकरसः कर्कटिका रसः (सू० २२।८)
ग्रीष्मकर्कटी (चि० १८।२६; उ० ३।१३)
ग्रीष्मकर्कटिका (सू० ४५।१२०; उ० ५५।२५, ५८।२६, ४४)
रोमशाकर्कटी (सू० ४२।११)
लोमशाकर्कटी (सू० ४६।२१६; चि० ३१।५)
151. एलम्—एलवालुकम् (केचित्)—(उ० ५७।७)
152. एलवालुकम्—स्वनामप्रसिद्धम् (क० २।४७, ६।३, १६)
हरिवालुकं कृष्णगन्धि कट्फलसदृशम् (सू० ३८।१४)
कुष्ठगन्धिकम् (उ० ३९।२३०)
153. एला—सूक्ष्मैला (उ० १४।७, ३९।२३०, ४७।३०)
स्थूलैला (क० ६।१६)
154. एलुकाख्यम्—एलवालुकम् (चि० १९।५९)

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155. **ऐन्द्री**—इन्द्रवारुणी अन्ये मत्स्याक्षकभेदमाहुः (उ० ६२।३०)
156. **ऐरावतम्**—ऐरावणिका कृष्णलोहिताल्पफला (सू० ४६।२६१)
ऐरावतः (पा०) – नारङ्गम् (उ० १२।४२)
157. **ऐरावती**—नागबला (चि० ३८।८६)

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158. **ककुभः**—अर्जुनः (सू० ३८।४८; उ० ३१।५)
सुगन्धिमूलो विटपः (चि० ६।७)
सुगन्धिमूलो विटपी (चि० ११।६)
सुगन्धिमूलो विटपविशेषः (क० ६।३)
ककुभः (पा०)— स च प्रसिद्धः (चि० ७।६)
159. **कक्कोलकम्**—बृहत् कक्कोलकम् (सू० ४६।२०२)
160. **कङ्कुष्ठम्**—सुवर्णक्षीरिनिर्यासः (सू० २८।१३)
161. **कङ्गुकः**—गौरकृष्णषष्टिकः (सू० २०।५)
कङ्गुकाः कङ्गवः (सू० ३७।२७)
कङ्गुकं प्रियङ्गु (चि० ३१।५)
162. **कच्चकः**—मध्यलेखा निचितः ऋजुकपत्र ईषद् रक्तमूलः **'कवहक'** इति मालवके प्रसिद्धः (चि० ७।६)
163. **कच्छुरा**—**कङ्कतिका** (उ० ४०।७४, २२४)
कङ्कतिका, 'शूकशिम्बा' इत्येके, 'दुरालभा' इत्यन्ये (उ० ४०।११०)
कङ्कतिका, अन्ये दुरालभामाहुः (उ० ४०।११३)
कुङ्कमर्दनिका, कच्छुरा शूकशिम्बिः इत्यन्ये (सू० ३६।७)
164. **कटङ्कटेरी**—दारुहरिद्रा (उ० १२।७)
165. **कटभी**—श्वेतस्यन्दः (क० ५।१८)
166. **कटुका (फलम्)**—लताकस्तूरिकेति पञ्जिकाकारौ, श्रीब्रह्मदेवस्तु लघुकक्कोलकमाह (सू० ४६।२०२)
167. **कटुकिका**—अरण्यकासमर्दिका, अन्ये तिक्तारिकामाहुः, अपरे तु कटुतिक्तपुष्पामर्कफलाकारफलां प्रसिद्धामाहुः (सू० ४६।२६२)
168. **कटुरोहिणी**—कटुका (उ० ४०।३६)
तिक्ता (उ० ५०।२७)
169. **कट्फलः**—**'कायफल'** इति लोके (सू० ३८।१४)
सोमवल्कः **'कायफल'** इति लोके (सू० ३८।१८, ४३, ६४)
कट्फलं काश्मरी (क० ५।७५)
170. **कट्वंगः**—अरलुकः (सू० ३८।४६; चि० ११।१०)

अरलु:, स्योनाक इत्यन्ये (उ० ६१।२३)

171. **कट्वी**—कटुका (चि० ३७।३७)
कटुरोहिणी (क० ७।३६)

172. **कठिल्लः**—पुनर्नवाशाकम् (उ० ३६।१५१)

173. **कणा** —पिप्पली (उ० ४०।७७, ५१।२८, ४१; ५२।१८)

174. **कण्टकी**—विकङ्कतः, वृक्षकण्टकारिकेति प्रसिद्धा 'कांकई' इति लोके (सू० ३८।६)

175. **कतकम्**—कतकफलं स्वनामख्यातं शशकपुरीषप्रतिममम्बुप्रसादनम् (सू० ३८।४३)
शशपुरीषानुकार्यम्बुप्रसादनं फलम् (उ० १२।३१)
अम्बुप्रसादनम् शशकशुष्कपुरीषप्रतिमम् (चि० ७।७)
शशकपुरीषप्रतिमं फलम् (सू० ४५।१७)
कतकः तोयप्रसादनफलः (सू० ४२।११)

176. **कदम्बः**—वृक्षकदम्बः (सू० ३८।१४)
प्रसिद्धः (सू० ३८।४८)
कदम्बम् (पा०)—लघुकदम्बवृक्षफलम् (उ० ५१।४०)

177. **कदम्बपुष्पी**—अलम्बुषा मुण्डतिकेति लोके प्रसिद्धा (चि० १६।६३)
भूमिकदम्बः, अलम्बुषामपरे (उ० ४४।१६)

178. **कदरः**—खदिराकारः श्वेतसारः (सू० ३८।८)
आपीतसारः खदिराकारः (चि० ११।६)

179. **कदली**—रम्भा स्वनामप्रसिद्धा (सू० ३८।१४)

180. **कनकक्षीरी**—सुवर्णक्षीरी, कङ्कुष्ठमित्यन्ये (सू० ११।१३)

181. **कनकाह्वयम्**—कङ्कुष्ठम्, नागकेसरमित्यन्ये (सू० ४४।४६)

182. **कन्दली**—श्वेतश्लक्ष्णबहुपुटकन्दविशेषः 'सर्पच्छत्रक' मिति लोके (सू० ३६।८)

182a. **कन्दहरिद्रा (पा०)**—अत्र कन्दशब्दो दारुहरिद्रापरिहाराय (सू० ३७।२१)

183. **कपित्थम्**—स्वनामप्रसिद्धम् (सू० ४६।१३६)

184. **कपीतनः**—आम्रातकः (सू० ३८।४८)
गर्दभाण्डः (क० ६।३)

185. **कपोतवङ्का**—प्रसिद्धैव (चि० ७।२५)
कटभीसदृशपत्रो विटपी मध्यदेशे प्रसिद्धः (चि० ७।६)
ब्रह्मसुवर्चला (चि० ३१।५)
कबड़वङ्केति लोके प्रसिद्धा ब्रह्मसुलर्वचलापरपर्याया (उ० ३२।३)
सुवर्चला, अन्ये शिरीषसदृशपत्रा स्वल्पविटपा इति द्रव्यान्तरमाहुः (चि० ३८।१२)

186. **कम्पिल्लकः**—रोचनिका, स्वनामख्यातः (सू० ३८।२६)
रोचनिकः स्वनामख्यातः (सू० ३६।४)

रेचनिका स्वनामख्यातः (चि० ३१।५)
रोचनिका (उ० ५५।५२)
रेचनिकः (सू० ४५।११५)
रोचनिकावृक्षः फलारुणरेणुः (चि० ४।२७)
प्रसिद्धः (सू० ४५।१२४)

187. **करञ्जः**—वृक्षकरञ्जः (सू० ४५।१२५)
नक्तमालः (उ० ३०।८)
नक्तमालः (अन्ये) (सू० ४६।२७८)

करञ्जद्वयम्—एकश्चिरबिल्वः, द्वितीयः कण्टकी विटपकरञ्जः (सू० ३८।६)
वृक्षविटपकरञ्जौ (सू० ३८।२६, २९)

188. **करञ्जिका**—वृक्षकरञ्जः (चि० ९।१०)
नक्तमालः (क० ६।३)
नक्तमालफलम् (चि० २।७४, ९१)

189. **करमर्दः**—स्वनामप्रसिद्धः (सू० ४६।१३९)
190. **करमर्दी**—क्षीरफला 'करमदो' इति लोके (सू० ३८।७३)
191. **करवी**—यवानीत्येके, अजमोदेत्यपरे, अन्ये राजिकामाहुः (सू० ४६।२३०)
192. **करवीरः**—प्रसिद्धः (सू० ३७।१२)
'कणवीर' इति लोके (सू० ३९।६)
रक्तकरवीरः (उ० ४७।६१)

193. **करहाटम्**—मदनफलम् (चि० १८।४५)
194. **करीरः**—मरुजद्रुमः स्वनामख्यातः (सू० ४६।१९४)
मरुदेशजः (उ० ४७।४०)
गूढ़पत्रोः (उ० १७।५१)
गूढ़पत्रो मरुदेशेऽतिप्रसिद्धकण्टकिवृक्ष. (उ० ५७।९)

195. **कर्कटाख्यः (पा०)**—तृणजातिः (उ० ५१।३२)
196. **कर्कटाख्या**—कर्कटशृङ्गी (चि० २।३९; उ० ५१।३२, ४०)
197. **कर्कन्धु**—बदरं महत्, कोलं मध्यप्रमाणं बदरं, कर्कन्धु अल्पम् (सू० ४६।१३९)
198. **कर्कारु**—वाडवं त्रपुसम् (सू० ४५।१२०)
वाडवं त्रपुसं 'खरवास' इति लोके (सू० ४६।२१६)
वाडवं त्रपुसं 'खरेसा' इति लोके (चि० ३१।५)

198a. **कर्कारुकम्**—कूष्माण्डम् (चि० १८।२९)
199. **कर्कोटकः**—प्रसिद्धः (सू० ४६।२६२)
200. **कर्चूरः (पा०)**—शटी (सू० ३९।७)
201. **कर्दमकः**—सातिशये पंके निष्पद्यते इति कर्दमको **लोकतोऽवगन्तव्यः** (सू० ४६।४)
202. **कर्पूरम्** – प्रसिद्धम् (सू० ४६।२०२)
203. **कर्बदारः**— काञ्चनारः (सू० ४५।१२०; उ० ४७।४६)

श्लेष्मान्तकः 'बवहार' इति 'लिहूसाडक' इति च देशभाषया प्रसिद्धः (सू० ३६।३)

श्लेष्मातकभेदः (सू० ४६।२४६)

204 **कलमः**—शालिविशेषः **'कलाबिः'** इति लोके प्रसिद्धः (सू० २०।५)

अन्तर्वेद्यां 'कलाविः' इति लोके (सू० ४६।४)

205. **कलशी**—पृश्निपर्णी (सू० ३८।२७; उ० ३६।२२३)

206. **कलायः**—त्रिपुटकः (सू० २१।१६, १६।१६)

कलायास्त्रिपुटाः (सू० ४६।२७)

त्रिपुटकभेदः (सू० ४६।२२१)

त्रिपुटककलायः (सू० ४६।२७७)

207. **कलिङ्गः**—इन्द्रयवः (उ० ५६।१४)

कलिंगा इन्द्रयवा (उ० ४०।३५)

208. **कवकं**—छत्रकं, छत्रकभेदः **सुलण्डक** संज्ञं इत्यन्ये (सू० २०।८)

कवकश्छत्रक उच्यते (सू० १।२६)

209. **कशेरुकः**—**कशेरुकपिण्डालुकौ प्रसिद्धौ** (सू० ४६।२६८)

210. **कषायम्**—आमपूगफलम् (अन्ये)—(चि० २२।३२)

211. **कह्लारम्**—रक्तोत्पलम् (उ० २६।१३)

रक्तोत्पलं 'बृहत्पत्रिका इति लोके, अन्ये सौगन्धिकोत्पलम् (सू० ३६।८)

सौगन्धिकोत्पलम् (उ० ४७।५७)

212. **काकजंघा**—एतन्नाम्ना प्रसिद्धैव (चि० २६।६३)

213 **काकणन्तिका**—गुञ्जा, **'चिरिहिण्टिका'** इति लोके, काकादनीत्यपरे (नि० २।१३)

गुञ्जा, **'चिरिहण्टिका'** इति प्रसिद्धा (नि० ५।८)

213a. **काकणन्ती**—गुञ्जा (चि० २८।१३; उ० ४०।१४)

214. **काकनासा**—वायसफला (चि० ३७।२०)

215. **काकमाची**—काकमाचीप्रपुन्नाटौ प्रसिद्धौ (सू० ४६।२६२)

मृष्टफला स्वनामप्रसिद्धा (सू० ३८।१८)

216. **काकलकः**—कृष्णषष्टिकः (सू० ४६।७)

217. **काकाण्डः**—कपिकच्छूसदृशशिम्बः **'शूकरशिम्बी'** इति लोके (सू० ४६।३६)

217a. **काकाण्डफलम्**—अश्वक (सू० ४६।३६)

218. **काकादनी**—वायसतिन्दुका (चि० २४।८, १८।३६)

वायसतिन्दुकः (उ० ५१।२४)

काकतिन्दुका (उ० ३४।७)

काकतिन्दुकः (उ० ४४।२६)

वायसतिन्दुका, अहिंस्रेत्यन्ये (चि० १८।१३)

काकतिन्दुक:, 'काला' इत्यन्ये (उ० ३२।८)
हिंस्रा (सू० ३९।९)
काला, हिंस्रेत्यर्थ: (चि० १९।६३)
कृष्णश्रीफलिका (क० ७।३१)
काकजंघा (उ० २८।६)

219. **काकाह्वयोदुम्बारिका**—गो (का) ष्ठोदुम्बरिका (उ० ४७।३७)
220. **काकोली**—वीरा स्वनामप्रसिद्धा (सू० ३८।३५)
221. **काञ्चनक:**—धत्तूरक: (सू० ३९।७)
स्वर्णशालि: (सू० ४६।४)
222. **काञ्चनक्षीरी**—काञ्चनवर्णं क्षीरं यस्या: सा (चि० ३०।१६)
काञ्चनक्षीर्यौ—द्वे, एकं कङ्कुष्ठम्. अन्या पीतदुग्धा बृहत्पत्री यवतिक्ता (चि० ८।४०)
223. **काणा**—काकोली (उ० ६०।४७)
224. **काण्ड: (पा०)**—शर: (सू० ३१।७५)
225. **काण्डेक्षु:**—काण्डेक्षुका **महती खगाली, अन्ये इक्षुमेवाहु: (सू० ३८।७५)**
226. **काम्बोजि**—कूविका, गयी तु माषपर्णीमाह (चि० १९।४२)
227. **कारवी**—कृष्णजीरक उत्तरापथे प्रसिद्ध: (सू० ४६।२३०)
228. **कारवेल्लक:**—स्वनामप्रसिद्ध: (सू० ४६।२६२)
229. **कार्पासम्**—कार्पासीमूलम् (उ० ४७।३४)
कार्पासिनी—वनकार्पासिनी (उ० ४७।३४)
कार्पासी—वनकार्पासी (उ० २१।४३)
वनकार्पासिका, कार्पासविटपसदृशी (सू० ३९।७)
230. **कालमाल:**—बर्बरिका (सू० ४६।२२१)
कृष्णमल्लिका 'बर्बरिका' इति लोके (सू० ३८।१८)
231. **कालशाकम्**—कालियाशाकं श्राद्धार्हम् (सू० ४६।२७२)
132. **काला**—अहिंस्रा (सू० ३७।६, चि० ८।३०)
हिंस्रा (चि० १८।४५)
कटुहिंस्रा (चि० १८।१३)
कासमर्द: (चि० १७।१४)
कालानुसारिवा, श्रीपर्णिकामन्ये (उ० ५८।५९)
233. **कालानुसारिवा**—तगरम् (चि० ३।६०; उ० १७।१७)
तगरभेद: (क० ६।१७)
कृष्णसारिवा (चि० १५।३२)
कालवल्ली (चि० २२।६९)
कालानुसारी—कृष्णसारिवा (चि० २०।५५)
कालानुसार्यम्—तगरम् (सू० ३७।३६, चि० २।६८, १७।१५)

कालानुसार्या—कालानुसारिवा (क० ५।६५)

234. **कालिका**—कालेयकम् (उ० ५१।२३)

कालिङ्गम्—प्रभृतिगृहणात् कालिङ्गादीनां ग्रहणम् (सू० ४५।१२०)

235. **कालिन्दम्**—कृष्णबीजं कूष्माण्डसदृशं 'कलिन्द' इति लोके (सू० ४६।२११)

236. **कालीयम्**—कृष्णचन्दनम् (चि० २०।३५)

कालीयकम्—'मलेन्द्रीचन्दनम्' इति प्रसिद्धम् (सू० ३८।८)

दारुहरिद्रानुकारि प्रसिद्धम् (उ० १२।७)

दारुहरिद्रानुकारि द्रव्यम् (उ० ४५।३६)

दारुहरिद्रा (क० १।५४)

कालेयकम्—दारुहरिद्रानुकारि द्रव्यम् (उ० ४४।३१)

पीतचन्दनम् (क० ६।१५)

कालेयक: कृष्णवर्णचन्दनविशेषो 'मलयाद्रिचन्दनम्' इति लोके (सू० ३६।६)

237. **काश:**—चामरपुष्प: (सू० ३८।१२)

चमरपत्र: (सू० ३८।७५)

238. **काश्मरी**—श्रीपर्णी (क० ६।१८)

काश्मर्यम्—गम्भारीफलम् (सू० ४६।१८२; उ० ३६।१७३, १७६; ४७।३४)

239. **काष्ठालुकम्**—काष्ठालुक-शंखालुक-रक्तालुकोत्पलकन्दा: स्वनामप्रसिद्धा: (सू० ४६।२६८)

240. **कासमर्द:**—स्वनामख्यात: (सू० ३८।१८)

प्रसिद्ध: (सू० ४६।२२१)

241. **किंशुक:**—पलाश: (सू० ४६।१६७)

किंशुकं पलाशपुष्पम् (सू० ४६।२८८)

242. **किणिही**—कटभी (सू० ३६।४६; चि० २२।५५; क० २।४५, ५।६६; उ० २४।३३, ५४।२४)

अपामार्ग:—(उ० १७।४२)

श्वेतस्यन्द:—(उ० ६१।२३)

नीलस्यन्दा—(क० ५।७५)

243. **किराततिक्तक:**—भूनिम्ब: (सू० ३८।६, ४६।२६२)

244. **कीटशत्रु:**—विडङ्ग: (उ० १२।४४)

245. **कीटारि:**—विडङ्ग:, कीटमारिणीत्यन्ये (चि० २।८१)

246. **कुक्कुटा**—कुक्कुटशिम्बी (उ० ६१।४७)

247. **कुक्कुटाण्डक:**—(व्रीहिभेद:)—कुक्कुटाण्डानीव वर्णेन वर्त्तुलतया च तण्डुला यस्य स: (सू० ४६।१२)

248. **कुक्कुटी**—कुक्कुटशरीरवत् कुसुमचित्रा वल्ली स्फटिकरचितकुक्कुटाण्डतुल्यकन्दा (उ० २६।७)

स्फटिकरचितकुक्कुटाण्डसदृशकन्दा कुक्कुटीशरीरवत् कुसुमचित्रा वल्ली (उ० ३३।७)

कुक्कुटी (पा०)—कुक्कुटसदृशकन्दा महौषधिः (उ० ६१।४७)

249. **कुंकुमम्**—प्रसिद्धम् (सू० ४६।२८७)

250. **कुचन्दनम्**—रक्तचन्दनम् (सू० ३८।८, ३३, ३९।८)
मलयाद्रिचन्दनम् (सू० ३८।४५)

251. **कुटजः**—इन्द्रवृक्षः (सू० ३८।६)
इन्द्रयवः (सू० ३८।६४)
कौटजा यवाः इन्द्रयवाः (उ० ४०।४०)

252. **कुटन्नटः**—श्योनाकः (सू० ३८।१४; चि० २२।५३; क० ५।६६)
तगरः (चि० २०।२५)
तगरम् (उ० ११।५, ३६।४)
वन्यकः 'फञ्जीमदनक' इति लोके (क० ६।१७)

253. **कुठिञ्जरः**—**कुरहञ्जकः** 'कोल्हसुआ' इति लोके (सू० ४६।२७४)

254. **कुठेरकः**—तद् (कालमाल) भेद एव (सू० ४६।२२१)

255. **कुतुम्बकः**—द्रोणपुष्पकः (सू० ४६।२७४)

256. **कुनाडिका (पा०)**—गोनाडीकः (सू० ४६।२७४)

257. **कुनालिका (पा०)**—उत्तरापथजा (सू० ४६।२७४)

258. **कुन्तलिका**—चुञ्चूसदृशा दीर्घपत्रा (सू० ४६।२७४)

259. **कुन्दः**—निर्गन्धं श्वेतपुष्पम् (उ० ५१।३८)

260. **कुन्दुरुकः**—शल्लकीचोपः (सू० ३८।२४)

261. **कुबेराक्षी**—काष्ठपाटला, पेटिकेत्यन्ये (सू० ३९।७; उ० ३५।३)

262. **कुब्जः**—गुञ्जा (चि० ७।६)

263. **कुब्जकः**—कुब्जकाशोकौ स्वनामप्रसिद्धौ (उ० १७।८)

264. **कुमुदम्**—'कुइआं' इति लोके (सू० १३।१४)
श्वेतोत्पलम् (सू० ३८।५२, ४६।३०८)
श्वेतम् (उ० ४०।१२१)
चन्द्रोदयविकासि (सू० ४६।२८५)

कुमुदोत्पलम्—श्वेतोत्पलम् (सू० ३९।८)

265. **कुम्भिका**—**पानीयकुम्भिका** (उ० ४०।१५५)
जलजा (उ० ३९।७)

266. **कुम्भी**—**स्थलकुंभी** यस्यास्त्वग् वक्रा (वस्त्रं-पा०) भवति (उ० ५९।१७)

कुम्भीक—**स्थलकुम्भिका** (चि० १७।२७)
श्लक्ष्णत्वक्को रोमशः कुम्भीनामा वृक्षः, यस्य त्वग् वस्त्राकारा भवति, अन्ये पाटलामाहुः, अपरे स्वल्पविटपमाहुः (सू० ३८।४५)

कुम्भीका—दाडिमाकारफला स्थलकुम्भी (उ० ३।१०)

कुम्भीफलमिव (नि० १४।६)

267. कुरण्टिका—कृष्णसूक्ष्मफला 'सिरिवालिका' इति लोके (सू० ३८।१२)
अन्ये कुनालिकाकुरंण्टके उत्तरापथजे इत्याहुः (सू० ४६।२७४)

कुरुण्टिका—अम्लानसदृशपत्रकुसुमा हरितपुष्पा (सू० ४६।२७४)
शरबालिकाभेदो लोहितपुष्पः (चि० ७।१०)

268. कुरबकः—कृष्णषष्टिकः (सू० ४६।८)
स्निग्धपत्रः सितकुसुमः स्वनामप्रसिद्धः (क० ५।८६)

कुरुवकः—कण्टसेलयाकः (सू० ४२।११)

269. कुरुण्टकः—पीतपुष्पः 'कण्टशेलुआ' इति लोके (सू० ३८।६)
सहचरपुष्पम् (सू० ४६।२८८)

270. कुरुविन्दः—मुस्ता, निशातपाषाण इत्यन्ये, उत्तमलोहितरत्नं कुरुविन्द इत्येके (क० ३।१४)
लोहितरत्नं 'पद्मराग' इत्युच्यते (सू० ३७।३१)

कुरुविन्दकः—व्रीहिगुरुः (सू० ४६।२१)

271. कुलत्थिका—चक्षुष्या (चि० १६।२६)

272. कुलाहलः—मुण्डिका इति प्रसिद्धः (सू० ३८।१६)
मुण्डितिका (सू० ४६।२२१)

273. कुलीरः—कर्कटश्रृंगी (उ० २२।४५)

274. कुलेवरम्—खुखुण्डकः (सू० ४६।२९०)

275. कुवलयम्—कुमुदभेदः (सू० ४६।२८५)
ईषन्नीलधवलम् (सू० ३८।५२)
रक्तोत्पलम् (सू० १३।१४)

276. कुशः—कुशाः दर्भाः (उ० ६०।३३)
ह्रस्वदर्भः (सू० ३८।१२)
ह्रस्वो मृदुः सूचिपत्रः (सु० ३८।७५)

277. कुशिम्बिवल्ली—शूकशिम्बी (सू० ४६।४६)

278. कुष्ठ—यत्र शटयादौ पौष्करं कुष्ठं च यत् पठ्यते तत्र पौष्करं मूलं, तद् विटप-शाखाश्च कुष्ठमिति ज्ञेयम् (चि० ३७।११)

278. कुसुम्भम्—कौसुम्भं प्रसिद्धम् (सू० ४६।२७२)

279. कुस्तुम्बरी—आर्द्रा कुस्तुम्बरीति पुष्पफलोपेतो हरितधान्य विटप आर्द्रा कुस्तुम्बरीत्युच्यते, अल्लेति लोके (सू० ४६।२३०)

कुस्तुम्बुरी—कुसतुम्बुर्यो धान्यकाः (उ० ४६।३०)

कुस्तुम्बुरु—धान्यकम् (सू० ३८।५०; ४६।२२१; उ० ३६।१७२)

280. कृतमालः—किरमालः (चि० ३१।५)

281. कृतवेधनः—कोशातकः (शा० १०।२१)
कोशातकी (सू० ४२।११, ४३।६, ४५।११५, चि०६।१२, ३१।५)

कोशातकीभेदः (सू० ३६।३; उ० ५५।५३)

282. **कृमिघाति**—विडंगम् (उ० ४०।४२)

283. **कृमिघ्नम्**—विडंगम् (उ० ४०।४०, ५२।२६)
विडंगसारचूर्णम् (उ० २१।५२)
कृमिघ्ना विडंगाः (उ० १०।८)

284. **कृमिशत्रु**—विडंगम् (उ० ६१।३६)

285. **कृष्णगन्धः**—शोभाञ्जनकः (सू० ४६।४३३; चि० ४।३२)
कृष्णगन्धा शोभाञ्जनकः, शमीत्यपरे (चि० १८।५)

286. **कृष्णव्रीहिः**—कृष्णतुषतण्डुलः (सू० ४६।१२)

287. **कृष्णसर्पाख्या** – वाराही (चि० ३०।३४)

288. **कृष्णसारिवा**— छिलहेण्टापत्र सदृशच्छदा चन्दनगन्धा
कालबेलीति लोके (सू० ३८।४)

289. **कृष्णा**—पिप्पली (चि० १५।२०; उ० ५०।२६, ५१।४०, ५२।१६, ६०।४३)
कृष्णबीजं पिप्पलीतण्डुलः (उ० १२।४४)
कृष्णायाः पिप्पल्या इति जेज्जटः, तन्नेच्छति गयी (चि० २८।३)
कृष्णाह्वा—पिप्पली (उ० १७।६)

289a. **केतकी**—प्रभृतिग्रहणात् केतकीमल्लिकादिपुष्पाणि (सू० ४५।२२)

289b. **केलूट**—प्रभृतिग्रहणात् केलूटमुञ्जातकादयः (सू० ४६।२६८)

289c. **केवद**—प्रभृतिशब्दात् केवदादिकन्दाः (सू० ४६।३०६)

290. **केवु (बू) कः**—केवूकः **'केसुर'** (केजक-पा०) इति नाम्नाः प्रसिद्धः **(उ० ५४।२५)**
केवु (म्बु) को ग्राम्यो वन्यश्च स्वनामप्रसिद्धः (सू० ४६।२६२)

291. **केशरम्**—बकुलं (चि० ६।१३)
बकुलः (उ० ४७।६१)
नागकेशरम् (चि० ११।१०)
केशराह्वयः—बकुलः (चि० ६।३२)

292. **कैडर्यः**—**पर्वतनिम्बः** (शा० १०।६६; चि० १८।२२)
महानिम्बः (उ० २८।४)

293. **कोकिलाक्षकः**—**खग्गली** (उ० ५८।४४)

294. **कोरदूषकः**—कोद्रवः (सू० ४६।२१)

295. **कोलम्**—बदरम् (सू० ४६।३६०; उ० १२।३१, ४६।१७, ५०।२६, ५१।३६, ५८।५८, ६१।२७)
मध्यप्रमाणम् बदरम् (सू० ४६, १३६, ४३३)

296. **कोला**—चव्यम् (उ० ५१।३३)

297. **कोविदारः**—काञ्चनारः (सू० २६।६५, ३६।३, ४६।२४६; क० ५।१८; उ० ४५।३४)
काञ्चनारकः (४२।११)

काञ्चनारस्तद्भेदो वा' (सू० ४६।२८१)

298. **कोशकारः**—इक्षुभेदः (उ० ४०।१२६)

299. **कोशवती**—देवदाली (चि० १०।८)

घोषकः (क० ७।३४; उ० ५६।१७)

कटुकोशातकी (चि० १८।२०)

300. **कोशातकी**—घोषकः, सा चतुर्विधा—बृहत्फला, अल्पफला, पीतपुष्पा, श्वेतपुष्पा इति (सू० ११।११)

घोषकः **'घुसुण्डी'** इति लोके (सू०३७।१७)

घोषकः **'तोरइ'** इति लोके (सू० ४६।२६२)

घोषकः 'घुसेण्डिकेति' लोके (क० १।४१)

घोषकः (सू० ३६।५, क० २।४५)

देवदाली (चि०१७।३७)

301. **कोशाम्रः**—स्वनामख्यातः (सू०३८।४८)

'कोशम्ब' इति प्रसिद्धः (सू० ४५।१२४)

कोशाम्रं 'कौसिम्ब' इति प्रसिद्धम् (सू० ४६।१३६)

302. **क्रमुकः**—पूगफलम् (सू० ३८।२६; चि० ११।६; क० ५।७०)

पूगफलं, रुबुकमित्यन्ये (क० ५।७०)

पूगः, वृक्षरोध्रः इत्यन्ये साराधिकारात् (सू० ३८।८)

303. **क्षणदा**—क्षणदे द्वे हरिद्रे (उ० १७।१७)

304. **क्षवकः**—क्षवथुकारः फणिज्जकाकारः 'चिह्लरियाक' इति पारियात्रे प्रसिद्धः, छिक्किनीति लोके (सू० ३८।१८)

छिक्काकरः 'छिकणी' इति लोके (सू० ४६।२२१)

छिक्काकरः फणिज्जकाकारो लोके 'छिकनी' इति प्रसिद्धः (उ० ४०।१५५)

फणिज्जकाकारः प्रायशः पारियात्रे भवति (उ० ५६।१७)

छत्रकः, अन्ये तु क्षवकं द्रोणपुष्पीसदृशं विटपमाहुः तन्न तस्यानुद्भिदत्वात् (सू० ४६।२६०)

305. **क्षीरकाकोली**—तद् (काकोली) भेदः स्वनामख्याता (सू० ३८।३५)

306. **क्षीरपलाण्डुः**—स (पलाण्डु) एव सक्षीरो मधुररसः क्षीरपलाण्डुरित्युच्यते (सू० ४६।२४७)

307. **क्षीरमोरटः**—किलाटमस्तु, पीलुपर्णीत्येके (सू० ४२।११)

क्षीरमोरटं मोरटं एव (क० ८।१३२)

308. **क्षीरविदारी**—दीर्घकन्दा भृशं मधुरा (चि० ५।७)

309. **क्षीरशुक्लकम् (पा०)**—क्षीरविदारी (चि० १५।३२)

310. **क्षीरशुक्ला**—क्षीरविदारी (सू० १६।१६; चि० ३।६१, १६।१५)

क्षीरविदारिका (चि० २४।२७)

311. **क्षीरिकपीतनः** – आर्द्रशिरीषः (उ० ४८।२६)

312. **क्षीरिणी**—अर्कपुष्पी (चि० २६।२७)

313. **क्षीरी**—अन्ये क्षीरीति द्रव्यान्तरमिच्छन्ति (उ० ४८।२६)

314. **क्षुद्रश्वेता**—श्वेतस्यन्दा श्वेतपुष्पा **'सेफन्द'** इति लोके (सू० ३८।२६)

315. **क्षुद्रसहा**—मुद्गपर्णी (सू० ३८।४; उ० ४२।११३)

316. **क्षुद्रा**—लघुकण्टकारिका (चि० १२।६)

317. **क्षुद्रैला**—सूक्ष्मैला (क० ६।२७)

318. **क्षुमा**—अतसी (सू० २५।२१)

क्षौमम्—अतसीभवम् (सू० २५।२८; ४५।११६, उ० २१।११)

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319. **खदिरः**—गायत्री स्वनामख्यातः (सू० ३८।८)

320. **खरपुष्पः**—मरुवकः, अन्ये क्षवकभेदमाहुः, केचित् **'वोडयिका'** इत्याहुः (सू० ४६।२२१)

तस्य (क्षवकस्य) एव भेदः, **बोवइकामपरे,** मरुबकमन्ये (सू० ३८।२८)

321. **खरमञ्जरी**—अपामार्गः (चि० १८।२३, २५।१४, ३१।५, उ० १२।५०, १६।११)

322. **खर्जूरम्**—पिण्डखर्जूरम् (सू० ४६।३३४)

द्विविधं वृक्षविटपभेदेन, त्रिविधमित्यपरे; त्रैविध्यं च वृक्षखर्जूरं द्विविधमिति कृत्वा, तत्र **पारसीकेषु देशेषु** महत्प्रमाणं स्वादुभिन्नं पिण्डखर्जूरमित्यतो हेतोः। (सू० ४६।२८२)

खर्जूरमध्यं खर्जूरमस्तकमज्जा, अन्ये खर्जूरास्थीन्याहुः (उ० ५०।२७)

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323. **गजम् (पा०)**—नागकेशरम् (उ० ५१।३४)

324. **गजादिनामा**—हस्तिपिप्पली (चि० १८।४५)

325. **गजाशना**—शल्लकी (उ० ४०।१५५)

326. **गजाह्वा**—गजपिप्पली (उ० ६०।४०)

327. **गण्डीरः**—सारप्रधानस्तरुविशेषः (सू० ४५।१२३)

गण्डीरोऽपि द्विविधः स्थलजो जलजश्चेति, तत्र स्थलजो हरितशाके (सू० ४६।२२१)

गण्डीरोऽपि द्विविधः स्थलजो जलजश्च, तत्र स्थलजो हरितशाके पठितः, जलजो जलपिप्पली गण्डीरः (चि० ४।३२)

328. **गन्धनाकुली**—सुगन्धमूला रास्ना (क० ६।२२)

सुगन्धा रास्ना (उ० ३२।७)

329. गन्धर्वहस्तः — एरण्ड; (चि० ४।३०)

330. गलोड्यम्—पद्मबीजम् (चि० ५।८)

331. गवाक्षी — इन्द्रवारुणी (सू० ३७।१३, ३८।२६; चि० ३१।५; उ० ४४।३०)
श्वेतपुष्पेन्द्रवारुणी (सू० ३६।४)

332. गवेधुकः—तृणविशेषः 'गलगोधूम' इति लोके, देशान्तरे तु 'गरल' इति लोके (सू० ४६।२१)

333. गाङ्गेयम्— मुस्ता (उ० १७।१७, ३६।१०६)

334. गाङ्गेरुकी—नागबला (सू० ४६।१६३)

335. गायत्री—खदिरः (उ० ४१।५०, ४५।३४, ५२।१६)

336. गिरिः—गिरिकर्णिका (उ० ३१।४)

337. गिरिकदम्बः—महाकदम्बः (उ० ३२।६)
अन्ये गिरिकदम्बकः महाकदम्बः; स्वनामख्यातः (उ० ३१।४)

338. गिरिकर्णिका—सेफन्दः (सू० ३६।६)
श्वेतस्यन्दः (चि० ११।१०)
श्वेतस्यन्दा (चि० ८।३६)
अपराजिताभेदः (उ० ५६।१७)
गिरिकर्णी—श्वेतस्यन्दा (उ० ६१।३२)

339. गिरिह्वा—श्वेतस्यन्दः (चि० १८।३४)
गिरिह्व श्वेता—श्वेतस्यन्दा (क० ५।७५)
गिर्याह्वा—श्वेतस्यन्दः (क० २।४५)

340. गिलोड्यः—कालङ्कतकः शितोड्यकन्दः प्रावृड्जातः शणप्रत्रिकाकारवल्लीयुक्तो 'गिल्लोठी' इति लोके (सू० ४२।११)
कन्दः प्रावृड्जातः शणपत्राकारो वल्लीयुक्तश्चर्मण्वतीनदीभवः श्वेत-वर्त्तूलपाषाणसदृशः 'गुगिलोट' इति लोके (चि० ११।१०)

341. गुञ्जा—चिरिहिण्टिका (चि० १४।८, १७।१५)

342. गुडशर्करा—गांगेटीफलम् (गांगेटी बला-पा०) (उ० ४२।७०)

343. गुडूची—प्रसिद्धा (सू० ३८।६, २६)

344. गुन्द्रा—पाटरक (पट्टरक-पा०) भेदो 'गोदर' इति लोके (सू० ३८।१२)
पट्टरकभेदः (चि० १७।६)
पट्टेरकभेदः (चि० ३७।३१)
एरकाभेदः (गवेधुकेत्यन्ये) (उ० १०।४)

345. गुप्तफलम्—कपिकच्छूफलम् (उ० ४६।२३)

346. गुहा—शालपर्णी (क० ६।३)
पृश्निपर्णी (क० ८।५१)
गुहातिगुहे—शालपर्णीपृश्निपर्ण्यौ (सू० १६।२६)

347. गृञ्जनः—रसोनभेदः (उ० ५६।१७)

348. **गृध्रनखी**—हिंस्रा (सू० ३८।७३)
349. **गोचन्दना**—प्रियङ्गु: (चि० २८।२२)
350. **गोजिह्वा**—दार्विपत्रिका कर्कशा दीर्घपत्रा 'गोजीभी' इति लोके (सू० ४६।२६२)
गोजीशाकम् (उ० ३९।१५२)
351. **गोजी**—गोजिह्वा (चि० ९।१०, १९।४४, २२।१९; क० ६।३, ७।२९)
गोजिह्विका (उ० २४।२८)
गोजिह्विका, शाखोटक इत्यन्ये (चि० १८।५)
गोजिह्विका, अन्ये शाखोटकमाहुः (सू० ९।२५)
दार्वीपत्रिका, शाखोटक इत्यन्ये (चि० २८।३२)
352. **गोपघोण्टा**—कर्कोटी (क० ६।३)
घोटाबदरी (चि० ११।१०)
कर्कोटी, बदरभेद इत्यन्ये, **ग्रामकोलिका** इति प्रसिद्धा, पूगभेदमपरे (सू० ३८।६)
353. **गोपवल्ली**—सारिवा (उ० ५१।२६)
354. **गोपा**—सुगन्धमूला सारिवा (क० १।३७)
सारिवा (क० ३।१४)
355. **गोलोमी**—दूर्वा (चि० ८।३९; उ० २९।३, ३२।४, ३६।६, ६०।४४)
356. **गौरी**—हरिद्रा (चि० ५।८)
हरिद्रा, गोरोचनेत्यन्ये (चि० १७।१०)
357. **ग्रन्थिकम्**—पिप्पलीमूलम् (उ० ४२।२५, ५२।३८, ४२)

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358. **घनम्**—मुस्तम् (उ० ४०।६५)
मुस्ता (उ० ५५।२४)
359. **घनसार:**—चन्दनम् (उ० ४४।६३)
359a **घर्भूटी**—प्रभृतिगृहणेन झण्टीघर्मूटीजोन्नलिकादय: (सू० ४६।२१)
360. **घोण्टाफलम्**—बदरीफलम् (चि० १७।३४)

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361. **चणक:**—प्रसिद्ध: (सू० ४६।२७)
362. **चण्डा**—स्वनामख्यातेषत्कृष्णा चोरकभेद: अजमोदाकारा (सू० ३८।२४)
अजमोदाकारा सुगन्धि द्रव्यम् (सू० ४२।११)
363. **चतुरंगुल:**—किरमालक: (सू० ३९।४, ४४।७३)
364. **चन्दनम्**—श्रीचन्दनं, 'श्रीखण्ड' इति प्रसिद्धम (सू० ३८।८)
श्रीखण्डम् (सू० ३९।८)
श्वेतचन्दनम् (उ० ४७।५८, ६१)

श्रीचन्दनमपरे (उ० ३६।२६०)

रक्तचन्दनम् (सू० १२।२३, ३८।३६, ४५,५०; उ० १०।५, १७।२७, २४।४०, २६।१३, ३६।१०६, १७५, २३०, ३१०, ४०।६४, ७४, ४६।३१)

रक्तचन्दनम्, गयी तु गोशीर्षाख्यं चन्दनवरं न तु रक्तचन्दनं, तस्य हि गन्धापहरणशक्तेरभावात् (शा० २।१५)

रक्तचन्दनम्, श्वेत चन्दनमित्यपरे (चि० २७।८)

रक्तं शुक्लं वा (क० १।३६)

कुचन्दनम् (उ० १०।१०)

मधूकसारम् (केचित्) (उ० २६।३४)

365. **चम्पकः**—राजचम्पकः (सू० ४५।१२)

366. **चर्मवृक्षः**—'चर्मलोह' इति प्रसिद्धो लकुचद्रुमाकारो महावृक्षः (चि० ११।१०)
पूर्वदेशे नौवृक्षः (क० ५।४६)

367. **चव्यम्**—हस्तिपिप्पलीमूलं स्वनामख्यातम् (सू० ३८।२२)

368. **चाङ्गेरी**—'अम्लचांगेरी' इति लोके (सू० ४६।२७३)
अम्लपत्रिका (उ० ४०।१८१)

369. **चित्रकः**—प्रसिद्धः (सू० ३७।१०, ३८।६, १०)
चित्रकोऽपि स्वनाम्नैव प्रसिद्धः (सू ३८।२०)
चित्रकमूलकलशुनाः प्रसिद्धाः (सू० ४६।२२१)

370. **चित्रफला**—गुडदुग्धिका, इन्द्रवारुणीपर्याया (उ० ५८।६६)
इन्द्रवारुणी, **चित्राण्डिकेत्यन्ये** (उ० ३२।८)

371. **चित्रा**—एरण्डः (चि० २।६३)
दन्ती (चि० १४।५)
एरण्डः, दन्तीत्यन्ये (चि० २।४८)
चित्राण्डिका पटोलफलाकारफला आरण्यकचण्डकेत्यर्थः अन्ये द्रवन्तीमाहुः (सू० ३६।३)

372. **चिरबिल्वः**—वृद्धकरञ्जः 'चिरिहिलि' इति लोके (सू० ३७।१०)
वृक्षकरञ्जः (चि० २।८६)

373. **चिल्ली**—क्षेत्रवास्तुकः (सू० २०।५, ४२।११, ४६।३३५; चि० ६।८; उ० १७।५०)
क्षेत्रवास्तुकः, **गौडवास्तुक** इत्यन्ये, यवशाकमाहुरेके, अन्ये तु यवशाकान्तरमाहुः (सू० ४६।२५६)

374. **चुच्चूः**—नाडिकाकारपत्रः 'चुचु' इति लोके (सू० ४६।२४)
चूचूः 'चूञ्च' इति लोके (सू० ४६।३३५)
चुञ्चुः 'चुचु' रिति लोके (चि० ६।८)

375. **चूतः**—आम्रः (चि० २५।३२, ४३)

376. **चोचः**—त्वक् (चि० १७।१५)
त्वग्भेदो वनवासिकात्वक् (सू० ३८।२४)
द्वितीया स्थूलामित्वक् यां शाल्मलक यित्याचक्षते (क० ६।३)

377. **चोरकः**—स्वनामख्यातः ग्रन्थिपर्णकभेदो ग्रन्थिपर्णाकार एव (सू० ३८।२४)
ग्रन्थिपर्णानुकारी (क० ५।८४)

378. **चोरकपत्रः**—लाक्षावृक्षः (सू० ३८।४८)

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379. **छगलान्त्री**—वृद्धदार (रु) कः (सू० ३९।४)
वृद्धदारकभेदः, बुघ्नाभेद इत्यवरे (सू० ३८।२९)
वृद्धदारकः, तस्य पत्राणि, बुघ्नेत्यपरे (सू० ४६।२४९)

380. **छत्रा**—छत्रातिछत्रे द्रोणपुष्पीद्वयम् (सू० १९।२९)

381. **छदनं**—पत्रकम् (उ० ५१।५०)

382. **छिन्नरुहा**—गुडूची (सू० ३८।३५)

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383. **जटा**—जटामांसी (क० ७।२३; उ० ६२।३०)
गन्धमांसी (उ० ६०।४७)
द्वितीया मांसी (क० ६।१५)

384. **जटिला**—मांसी (सू० १९।२९; उ० ३९।६, ६१।८)

385. **जतुमुखः**—जतु लाक्षा तदाकृति मुखं यस्यासौ (सू० ४६।१२)

386. **जम्बीरम्**—नारंगजम्बीरलकुचानि प्रसिद्धानि (सू० ४६।१३९)
हरितशाकमुत्तरापथे जम्बीरगन्धि किञ्चिदम्लम् (सू० ४६।२२१)

387. **जम्बूः**—भूमिजम्बूः (चि० ६।१२)
जम्बूद्वयम्—एका राजजम्बूर्बृहत्फला, द्वितीया **काकजम्बूः** स्वल्पफला, द्वय ग्रहणात् भूमिजम्ब्वास्तृतीयायाः प्रतिषेधः (सू० ३८।४८)

388. **जलगण्डः**—जलगण्डीरकः, नदीपिप्पलिकेत्यन्ये (चि० ९।२१)

389. **जलशूकः**—जलनीलिका, जलान्तर्वर्ती रोमयुक्त सविषः प्राणी वा, जलशूको जलसंस्थस्तृणसक्तो जन्तुविरचितः शूकसंघातवान् निवासोऽन्दुक इत्यन्ये, जलचारी कृष्णकीट इति लक्ष्मणटिप्पणकेनोक्तम् (सू० १६।१९)

390. **जाती**—मालती (सू० ३९।६)
प्रसिद्धा (उ० ४७।६१)
जातीफलम् (चि० २४।२१)

391. **जातीकोशः**—जातीपत्रिका 'जातिवनी' इति लोके (सू० ४६।२०२)

392. **जातीफलम्**—प्रसिद्धम् (सू० ४६।२०२)

393. **जातुकम्**—शुक्लशालपर्णी (सू० ४६।२७४)
जातुकशाकं पौष्करशाकम् (सू० २०।१३)।

394. **जातुकन्दः** (पा०)—गुग्गुलुकः उत्तरापथे प्रसिद्धः (सू० ३७।१६)
गुग्गुलुः (सू० ३७।२१)

395. **जाम्बवम्**—जम्बूः (सू० ४६।१६३)
जम्बूफलम् (सू० २०।८)
जाम्बवाभासौ पम्वजम्बूफल सदृशवर्णौ (सू० ३१।५)

396. **जालिनी**—कोशातकी (चि० २।६१, क० ७।१५)

397. **जिङ्गिनी**—गुडमज्जनिका 'गुलहुणि' इति लोके,
पूर्वदेशे स्वनामप्रसिद्धा (सू० ३८।१४)

398 **जीमूतकः**—देवदाली (सू० ३६।३, ४३।४, ४५।११५; चि० १४।१२, १८।१०, २१, ३१।५)
मुस्तकः (चि० ३७।२७)

399. **जीरकः**—आर्द्रकहिंगुजीरकाः प्रसिद्धाः (सू० ४६।२२१)
जीरकद्वयम्—शुक्लपीतभेदेन (सू० ४६।२२६)

400. **जीवकः**—कूर्चशीर्षकः स्वनामख्यातः (सू० ३८।४)
जीवनामा स्वनामप्रसिद्धः (सू० ४६।२७४)
स्वनामप्रसिद्धः (सू० ३८।३५)

400a. **जोन्नलिका**—प्रभृतिग्रहणात् झण्टीघर्मूटीजोन्नलिकादयः (सू० ४६।२१)

400b. **झण्टी**—प्रभृभूग्रहणात् झण्टोघर्मूटीजोन्नलिकादयः (सू० ४६।२१)

401. **जीवन्ती**—डोडिका (सू० १६।३३, २०।५; चि० ६।८)
'डोडिका' इति लोके, लताऽर्कफलाकारसक्षीरफला, अन्ये स्वर्णजीवन्तीमाहुः (सू० ३८।३५)
स्वर्णजीवन्तीफलम् (सू० ४५।१२०)
'डोडी' इति लोके (उ० १७।५०)
'जीवा', तण्डुलीयसदृशी इत्यन्ये, 'डोडिका' इत्यपरे (सू० ४६।२४६)
जीवा, तण्डुलीयकसदृशी इत्यन्ये (सू० ४६।३३५)
शुष्कयावनालवर्णा लतौषधी पर्ववती (सू० ४४।३)
पटोलसमानपत्रा कन्दवती पश्चिमदेशे प्रसिद्धा, लाटदेशे स्थूलवल्ली विलक्षणैव (उ० ५१।२७)
डोडी (सू० ४२।११, ४६।४३३)

402 **ज्योतिष्कः**—काकमर्दनिका (चि० ६।१०, २४।१०)
ज्योतिष्मती—काकमर्दनिका (सू० ३६।४, ४२।११, ४५।११५; चि० ३१।५)
काकमर्दनी (उ० ६२।३१)
कुङ्कुमर्दनिका (चि० ८।३६)
ककुन्दनी (सू० ३६।६)

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403. **टंकम्**—काश्मीरे स्वनामप्रसिद्ध बहुप्रकारम् (सू० ४६।१६२)
प्रभृतिग्रहणात् टंकादयः (सू० ४६।२६३)
404. **टिण्टूकः**—श्योनाकः (चि० २२।७०)
टुण्टूकः—श्योनाकः (क० ६।३)
स्योनाकः (सू० ३८।६८, चि० ३१।५)

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405 **डुडुरकः**—स्वनाम प्रसिद्धः (सू० ४६।२०४)

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406. **तण्डुलीयकः**—'चुलायी' इति लोके (सू० ४६।२५६)
407. **तमालम्**—तमाल पत्रं, पत्रकमिति लोके (सू० ३६।६)
तमालम् (पा०)—पत्रकम् (उ० ४७।६१)
408. **तरुणी**—स्वनामप्रसिद्धा (सू० ४६।२४६)
409. **तर्कारी**—अरणिका (सू० ३८।१०, ४६।२५४; उ० १७।५१, २१।६, ३५।३)
410. **तलकोटः**—अङ्कोठः (उ० ५१।४५)
411. **तस्करः**—चोरकः (चि० ३७।१७)
412. **तापसवृक्षः**—इङ्गुदः (चि० २८।१३)
इङ्गुदः, पुत्रञ्जीवक इत्यन्ये (सू० ३८।१६)
413. **तामलकी**—**दलफलिका** (उ० ५१।२७)
दरफलिका, भूम्यामलकी इति लोके (उ० ३६।२१६)
414. **ताम्रवल्ली**—रामतरुणी, मञ्जिष्ठामपरे (शा० १०।५६)
415. **तार्क्ष्यम्**—रसाञ्जनम् (उ० ५१।२१)
तार्क्ष्यजम्—रसाञ्जनम् (उ० १२।१८)
तार्क्ष्यशैलम्—रसाञ्जनम् (चि० ६। १३, २५)
416. **तालः**—ताडी (सू० ४६।१७७)
तालादयः प्रसिद्धाः (सू० ४६।३१०)
417. **तालपत्री**—मुशली (सू० ११।१३, ३७।३०; चि० १८।५, २५।१८)
तालपर्णी (पा०)—मुशली (चि० ११।१०)
418. **तालपादिका (पा०)**—मुषली मूषकपुच्छाकारशिफा (चि० ७।१८)
419. **तालमूलिका**—मुषली मूषकपुच्छाकारशिफा (चि० ७।१८)
तालमूली (पा०)—मुशली (उ० ५१।३६)
420. **ताली (तलम्)**—मुशली (मूलम्) (चि० १७।२५)
421. **तालीशम्**—तालीशपत्रम् (सू० ३६।६)
422. **तिक्ता**—कटुका (चि० ६।२६)

तिक्ता (पा०)—कटुतुम्बी (उ० ६०।४७)

423. तिनिः—तिनिसः (चि० १६।४३)

424. तिनिशः—स्यन्दनः 'सादण' इति लोके प्रसिद्धः (सू० ३८।८)
स्यन्दनः (चि० ११।१०, १६।४२, ३४।१७; क० ६।३, २२; उ० ४०।११६)

425. तिन्तिडीकम्—वृक्षाम्लम् (सू० ४६।१३६)

426. तिन्दुकः—कालसारो वृक्षः (सू० ४६।१६३)
तिन्दुकवृक्षः—'टिम्बरुयणि' इति लोके (सू० ३८।४८)

427. तिमिरः—नखरागिपत्रः 'तिवरिया' इति प्रसिद्धः (उ० ५१।३२)

428. तिलपर्णिकः—चोरकः, श्रीहस्तिनीत्यपरे (सू० ४६।२२१)
तिलपर्णिकम्—'हुलहुल' इति लोके (क० ६।१४)
तिलपर्णी—हुलहुलः (सू० ३६।६)

429. तिल्वकः—स्वनामप्रसिद्धः (सू० ११।११)
रोध्राकारो बृहत्पत्रो रक्तत्वक्यो वैरेचनिकः (सू० ३८।२६)
रोध्राकारो बृहत्पत्रो रक्तत्वग् वैरेचनिकः (चि० ३१।५)
स्वल्परोध्रः (सू० ३६।४, ४४।३)
पट्टिकारोध्रः (चि० ४।२७; ८।३६, १०।१२, १४।५; उ० १७।६ २४।२६, ३६।२१८, ४२।४०, ४४।१५, ५२।२०)

430. तीक्ष्णगन्धा—शोभाञ्जनकः (उ० २३।४)

431. तुगा—वंशलोचना, अन्ये वंशलोचनानुकारि पार्थिवं द्रव्यमाहुः (उ० ५२।१७)
वंशरोचनानुकारि पार्थिवं द्रव्यमाहुः (उ० ५७।१०)
तुगाख्या—वंशरोचनानुकारि पार्थिवं द्रव्यं, अन्ये वंशरोचनामाहुः (उ० ४५।३२)
तुगाक्षीरी—वंशरोचना, अन्येतु वंशरोचनानुकारि पार्थिवं द्रव्यम् (सू० १२।२३)
वंशलोचन, अन्ये वंशलोचनानुकारिपार्थिवद्रव्यमाहुः (उ०४१।५१)
वंशरोचना (सू० ३८।३५)
वंशलोचना (उ० ३२।५)

432. तुङ्गः—पुन्नागः (चि० २२।१०)
पद्मकेशरं, पुन्नाग इत्यपरे (क० ८।१०८)

433. तुण्डिकेरी—वनकार्पासिका (नि० २।१०, १६।४२)
वनकार्पासी (उ० ४८।२७)
बिम्बी (अन्ये) (नि० २।१०)

434. तुम्बी—तिक्तालाबुः (सू० ४५।१२४)

435. तुरंगगन्धा—अश्वगन्धा (उ० ४१।४३)

436. तुरुष्कः—सिल्हकः (सू० ३८।२४; उ० ५१।५२)

437. **तुवरकः**—पश्चिमार्णवतीरजातमाहुः, तदुक्तम्-
'पत्रैस्तु केशराकारैः कपित्थसदृशैः फलैः ।
वृक्षस्तुवरको नाम पश्चिमार्णवतीरजः ॥ (सू० ४५।१२२)
'पत्रैस्तु केशराकारैः कलायसदृशैः फलैः ।
वृक्षास्तुवरनामानः पश्चिमार्णवतीरजाः ॥ (सू० ४६।४२३)
पश्चिमोदधितीरे (सू० ४६।२६६)
पश्चिमसमुद्रभूमिषु प्रसिद्ध एव (चि० ६।७)
पश्चिमसमुद्रभूमिषु पलाशानुकारी वृक्ष; (चि० ३१।५)

438. **तृणम् (पा०)**—सुगन्धितृणम् (उ० ४७।६१)

439. **तृणशून्यम्**—केतकी (चि० १८।१०)
तृणशून्यायाः केतक्याः, मल्लिकाया इत्यपरे (क० ६।२१)
मल्लिका, केतकीफलमित्यन्ये (सू० ४६।१६४)

440. **तेजोवती**—काकमर्दनिका(चि०२।६०,२२।२४; उ० २४।३६,३६।२५८,४०।४२, ५१।२८)

441. **तैलपर्णिकः (पा०)**—गयी तु तैलपर्णिकः सरलरसः नवनीतखोटिरिति प्रसिद्धः (क० ६।१४)

442. **तोदनम्**—राजप्रियम् (सू० ४६।१६३)

443. **तोदपर्णी**—तौयपर्णी स्वनामप्रसिद्धा (सू० ४६।२१)

444. **तोयम्**—बालकम् (क० २।५१, ६।१६; उ० ४७।५८)

445. **त्रपुसम्**—'तिरसी' (तिवसं) इति लोके (सू० ४२।११)
कर्कटीफलं 'त्रिषुडी' इति लोके (सू० ४५।१२०)
कर्कटीभेदः (चि० ३।६७)
सुधावासः (उ० ५८।४२)
सुधावासः (त्रपुसीति लोके (चि० ३१।५)
सुधावासः 'तेवसा' इति लोके (सू० ४६।२१६)

446. **त्रायन्तिका**—मदयन्तिका (चि० ११।१०)

447. **त्रायन्ती**—त्रायमाणा (उ० ३६।२२३)
त्रायमाणा—स्वनाम प्रसिद्धा (सू० ३८।६४).

448. **त्रिकण्टः**—गोक्षुरकः (उ० ५२।३०)
त्रिकण्टकः—गोक्षुरकः(सू० ३८।६६, ७३; चि० ७।१६; उ०२४।३१)

449. **त्रिपर्णिका**—दुग्धिका, वनकार्पासीत्यपरे (सू० ४६।२७४)

450. **त्रिपुटकः**—स्वल्पास्त्रिपुटाः (सू० ४६।२७)

451. **त्रिभण्डी**—त्रिवृत् (चि० ६।५०, १७।२२; उ० ४४।३०, ५६।२७)
शुक्ला त्रिवृत् (सू० ४४।१५)

452. त्रिवृत्—'निसोत्र' इति लोके (सू० ४४।३, १६)
रक्तमूला त्रिवृत् 'निशोथ' इति लोके (सू० ३८।२९)
रक्तमूला, 'निसोत्' इति लोके (सू० ३९।४)
त्रिवृता—त्रिवृत् (चि० १९।६८)
त्रिवृतया त्रिजटया (उ० ४७।३५)

453. त्वक्—वराङ्गम् 'गुडतज' इति लोके (सू० ३८।२४)
त्वचा (उ० ४०।४०)
त्वचम् (अन्ये)—(उ० ४०।१०४)
त्वचम्—वराङ्गम् (क० १।५४)
वनवासिकात्वक् (उ० ४७।३२)
चोचम् (उ० ४७।४६)

454. त्वक्क्षीरी—वंशलोचना (सू० ४४।१६)

455. त्वक्पत्रम्—केचित् त्वक्पत्रशब्देन त्वक्पत्रिकामाहुः (उ०४७।३२)

456. त्वक्सारः—वंशः (सू०८।१५)

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457. दधित्थः—कपित्थः (उ० २।१६, ४९।२७)
दधित्थं कपित्थं (उ० ३९।३०३)
दधिनाम—कपित्थम् (उ० ५०।२७)

458. दन्तशठः—जम्बीरः (सू० ४२।११)
दन्तशठं जम्बीरफलं, अन्ये जम्बीरभेदमाहुः (सू० ४६।२९१)

459. दन्ती—दन्तिनी (सू० ३७।१०, ३८।२९, ३९।४, ४४।८४, ४५।१२४;
चि० २९।६८; उ० ६१।३६)
प्रसिद्धा (सू० ४४।४६)
संबरी (सू०४४।४९)
उदुम्बरपर्णी (चि० २।८९)

460. दर्भः—प्रसिद्धः (सू० ३८।१२)
कुशः (सू० ३८।१०)
पृथुलः खरपत्रो दीर्घः (सू० ३७।७५)

461. दाडिमम्—दाडिमामलके प्रसिद्धे (सू० ४६।१३९)

462. दारु—देवदारु (उ० २४।३३, ३९।१३०)

463. दार्वी—दारुहरिद्रा (उ०४०।६३, ७७।१०४)
दारुहस्तकः (चि० १८।१८)

464. दासीकुरुण्टकः—नीलपुष्पः स (कुरुण्टक) एव (सू० ३८।६)

465. **दीप्यकम्**—अजमोदा (चि० ८।३८, १५।२०; उ० ४२।२५)
यवानी, अन्ये अजमोदामाहुः (उ० ४०।४२)
अजमोदा, यवानीत्यपरे (उ० ४७।२४)
466. **दीर्घमूला**—दुरालभा, शालिपर्णीत्यपरे (सू० ३८।४५)
467. **दीर्घवृन्तः**—श्योनाकः (चि० १।१०७)
दीर्घवृन्तस्य अरलुकस्य (उ० ४०।८१)
दीर्घवृन्तत्वक् अरलुत्वक्, अन्ये श्योनाकत्वगित्याहु; (उ० ४०।७०)
468. **दीर्घशूकः**—दीर्घाः शूका यस्य सः (सू० ४६।४)
469. **दुःस्पर्शा**—दुरालभा (चि० ११।६; उ० ५५।२५)
470. **दूषकः**—दूषकमहादूषकौ लोकादवगन्तव्यौ (सू० ४६।४)
471. **देवकाष्ठं**—देवदारु (उ० ५२।१५)
472. **देवदाली**—स्वनामख्याता 'देवली' इति लोके (सू० ३९।५)
473. **द्रवन्ती**—दन्तीभेदः संबरीति भादानके (सू० ११।१३)
दन्तीभेदः संबरीति लोके (सू० ३९।४)
शंबरी (सू० ४५।१२४; चि० १९।६८)
चीरितपत्रा 'संबरी' इति लोके (सू० ४४।३६)
चीरितपत्रा दन्ती (चि० २।८९)
चीरितपत्रा दन्तीभेदः (चि० २३।११; उ० ४२।६३, ५२।२०)
474. **द्राक्षा**—प्रसिद्धा (सू० ४६।१८२)
475. **द्राविडी**—एला (सू० ३८।५४)

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476. **धन्वनः**—'धम्मण' इति प्रसिद्धः (सू० १४।३६)
धनुर्वृक्षफलं 'धामण' इति लोके (सू० ४६।१६३)
धनुर्वृक्षः यस्य 'धामन' इति लोके प्रसिद्धिः (चि० ३८।८५)
धनुर्वृक्षो बदरीसदृशपत्रः (चि० १५।९)
477. **धवः**—शकटाख्यः। अनेनैव नाम्ना प्रसिद्धः (सू० ३७।२७)
स्वनामप्रसिद्धः (सू० ३८।२०)
इन्द्रवृक्षः (चि० ३४।२७)
478. **धातकी**—धातकीकुसुमं धातकी पुष्पम् (सू० ३८।४६)
479. **धात्री**—आमलकी (उ० १२।११, १९।१३, ४६।१९)
आमलकीफलम् (उ० ५२।१८)
आमलकम् (उ० १०।८)
480. **धान्यम्**—धान्यकम् (उ० ४२।२७)

481. धामार्गवः—महाकोशातकी (चि० १४।१२, ३१।५)
पीतघोषः (उ० ४७।३४)
पीतपुष्पा कोषातकी (सू० ३९।३)
482. ध्यामम्—गन्धतृणम् (कत्तृणं-पा०)-(चि० २२।६६)
ध्यामकम्—कत्तृणं 'रोहिष' इति लोके (सू० ३८।२४)
कत्तृणम् (क० २।४८, ५१, ५।६६, ६।१६)

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483. नक्तमालः—बृहत्करञ्जः (सू० १४।३५, ३८।१०)
महाकरञ्जः (चि० २३।१२)
करञ्जः (चि० १।१०३, ४।३०)
484. नगवृत्तिकः—जिङ्गिनी गुडमज्जनिकेति लोके, वृश्चिकालीत्यन्ये (चि० २०।१२)
485. नगवृत्तिका—शल्लकी (चि० २५।९; क० ५।७६)
486. नतम्—तगरम् (उ० १४।७, १८।१०३)
487. नदीभल्लातकः—ली (लो) जनकः (सू० ४६।२४९)
नदीपिप्पलिका गण्डोपलीतिपर्याया (उ० ३४।३)
488. नन्दीमुखः—आडीचञ्चुसदृशमुखतण्डुलः (सू० ४६।१२)
489. नन्दीमुखी—तद् (मधूलिका) भेदः (सू० ४६।२१)
490. नन्दीवृक्षः—काश्मरी, अन्ये गर्दभाण्डमाहुः (सू० ३८।४६)
नन्दीवृक्षोऽत्र प्ररोही गर्दभाण्डः 'पार्श्वपिप्पल' इति लोके (सू० ३८।४८)
491. नराधिपः—कृतमालकः (चि० ३७।११)
492. नरेन्द्रः—किरमालकः (चि० १८।६; क० ५।६१)
नरेन्द्रद्रुमः—आरग्वधः (चि० ९।४०)
493. नलः—दूर्वाकारोऽन्तःसुषिरः स्वनामख्यातः (सू० ३८।१२)
स्वनाम्ना ख्यातः (सू० ३८।७५)
नलः (पा०)—सुषिरपर्वा स्वनामख्यातः (चि० २६।१३)
सुषिरपर्वा स्वनाम प्रसिद्धः (चि० १७।२५)
स्वनामप्रसिद्धः सुषिरपर्वा (उ० ५८।४७)
494. नलदम्—मांसी (सू० ३८।४१; क० १।३५; उ० ३९।२९६, २९७)
जटामांसी (उ० ३१।४)
उशीरम् (उ० १७।४२, ३९।१७२)
उशीरभेदः लामज्जकम् (क० ६।१४)
495. नलिनम्—ईषद् रक्तम् (सू० १३।१४)
ईषद् रक्तं पद्मम् (उ० १७।८, ११)

496. **नागः**—नागकेशरः (सू० ४५।१२)
नागकेशरम् (सू० ४६।२८७; उ० ४७।६१)
497. **नागकेशरम्**—स्वनामप्रसिद्धम् (सू० ३८।२४)
498. **नागदन्ती**—दन्तिनी (सू० ३८।१६; चि० ८।४०; उ० ३०।६)
दन्ती (चि० १७।२१)
इन्द्रवारुणीभेदः, जेज्जटाचार्यमते तु दन्ती (क० ६।३)
499. **नागपुष्पम्**—नागकेशरम् (सू० ३८।४१, ४५; क० २।४७, ५।८२; उ० ३९।१८७, ४७।३०)
नागकेशरम्, अन्ये नागकेशरपुष्पसमपुष्पो महातरुरित्याहुः (सू० ३८।२४)
500. **नागरम्**—शुण्ठी (उ० ४०।६४, ९१, ५२।२५, ६२।३१)
501. **नागबिन्ना (पा०)**—इन्द्रवारुणीभेदः, वृश्चिकपत्रिकेत्यपरे (उ० ६२।३१)
502. **नादेयी**—जलजम्बूः (चि० ४।३२)
503. **नारंगम्**—नारंगजम्बीरलकुचानि प्रसिद्धानि (सू० ४६।१३९)
504. **नारिकेलः (नालिकेरः)**—स्वनामप्रसिद्धः (सू०४६।१७७)
505. **नालिका**—नाडिका 'नाली' इति लोके (सू० ४६।२७३)
शाकविशेषः (शा० १०।३०)
506. **निकुम्भः**—दन्ती (चि० ११।६, १४।१०, २७।२५, उ० २४।३३, ५६।१७)
दन्तीवृक्षः (उ० ५५।५२)
निकुम्भा—दन्ती (उ० ४२।४९, ४४।१६)
507. **निकोचकम्**—औत्तरापथिकं कोल्लकफलमुत्तरापथादवगन्तव्यम् (सू० ४६।१८७)
508. **निचुलः**—वेतसः (चि० १६।१९, १९।२८, २२।२०)
जलवेतसः (क० ६।३)
509. **निदिग्धिका**—कण्टकारिका (उ० ५८।३९)
कण्टकारी (उ० ५१।५५, ५५।५१)
510. **निम्बः**—प्रसिद्धः (सू० ३८।६, ४३।३)
511. **निर्गुण्डी**—नीलनिर्गुण्डी (सू०३८।१८)
नीलसिन्धुवारः (शेफालिकेति लोके) (उ०५२।३०)
512. **निर्दहनी**—चित्रकः (उ० ४०।३९)
चित्रकः, अजमोदा इत्यन्ये (उ० ५७।१०)
मोरटः, अग्निमन्थ इत्येके, अपरे चित्रकमाहुः (चि० ४।३२)
अग्निमन्थः, गणिकारिकेत्यन्ये (उ० ५५।४८)
513. **निशा**—हरिद्रा (चि० ७।३०)

निशायुग्मं—हरिद्राद्वयम् (उ० ६१।३५)
निशे—पिण्डहरिद्रा—दारुहरिद्रे (क० ८।५२)

514. निशाच्छदः—शटी (चि० ३८।४३,६७)

515. निष्पावः—राजशिम्बी (सू० २१।१९)
निष्पावशब्देनात्र राजशिम्बी (सू० १९।१६)
शिम्बः (चि० १८।३७)

516. नीचैःकदम्बः (पा०)—लघुकदम्बः (उ० ५१।३४, ४०)

517. नीपः—धूलीकदम्बः (सू० ६।३२)
महाकदम्बः (चि० ४।३२)
नीपं कदम्बफलम् (सू०४६।१३९)
नीपम् (पा०)—बृहत् कदम्बफलम् (उ० ५१।४०)

518. नीरजम्—नीलोत्पलम् (चि० २५।३३)

519. नीलिका—नीलाञ्जनिका शारदफला (चि० ९।३७)
नीलिनी—नीलबुघ्ना (ह्रा), 'श्रीफलिका' इति लोके (सू० ३९।४)
श्रीफलिका (सू० ४४।६६, ४५।१२४)
नीलिका (चि० ९।३८)
नीलिनीफलं नीलाञ्जनिकाफलं यस्य श्रीफलेति लोके प्रसिद्धिः (क० १।४३)
रञ्जनिका शारदफला (उ० ६१।३६)
नीलाञ्जनिका शारदं फलम् (चि० ३१।५)
नीली—श्रीफलिका (सू० ४४।२२)
नीलिनी, श्रीफलिकेति लोके (सू० ४४।२६)
नीलाञ्जनिका शारदफला 'श्रीफली' इति लोके (चि० २५।२८)
नीलाञ्जनिका शारदा (चि० २।९०)
नीलाञ्जनिका शारदं फलम् (क० ६।१५)
शारदं फलं श्रीफलिकेति लोके (चि० १७।२५)
नीली (पा०)—शारद फलं श्रीफलिकेति लोके (चि० १७।२५)

520. नीवारः—प्रसादि(ति) का धान्यमध्ये रक्तशूको भवति, 'तुलजीधान्यम्' इति लोके प्रसिद्धः (सू० २०।५)
प्रसातिका, धान्यमध्ये रक्तशूको भवति 'उलजीधान्यम्' इति लोके (सू० २२।१९)
उलिका धान्यम् (चि० १४।४)
उलिकाधान्यं, तद्द्विविधं—एकं धान्यसदृशविटपं धान्यक्षेत्रजं, द्वितीयं महादलकाण्डं तु सलिलजं, तत्र सलिलजं सलिलवृद्धिमात्र

स्तम्बप्ररोहं रक्तशूकञ्च, तदेव 'प्रशान्तिका' इति तन्त्रान्तरेऽपि पठ्यते (सू० ४६।२१)

उलिकाधान्यं, तद् द्विविधं—एकं धान्यसदृशविटपं धान्य-क्षेत्रजं, द्वितीयं महादलकाण्डं तत्तु सलिलजम् (चि० ११।१२)

521. **नृत्तकौण्डकः**—मर्कटकः (उ० ५१।३४)

522. **नृपवृक्षः**—गिरिमालकः (उ० ४२।६१, ५७।६)

523. **नैषधः**—कोरक इत्याख्यायते स च धान्यविशेषः (सू० २१।२३)

524. **न्यग्रोधः**—वटः (सू० ३८।४८; नि० २।१३)

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525. **पञ्चाङ्गुलः**—एरण्डः (चि० १८।७, २६; उ० १७।२६)

पञ्चाङ्गुलः (पा०)—एरण्डः, अन्ये तु पञ्चाङ्गुलशब्देन पटोल-फलसदृशफलां लतां स्निग्धपत्रां शारदफलामाहुः (सू० ३६।४)

526. **पटोलः**—कुलकः स्वनामख्यातः (सू० ३८।६)

527. **पतङ्गम्**—रक्तचन्दनम् (सू० १४।३६, १६।२६; चि० २१।१०, २२।१५, ६१; उ० २४।२७)

रक्तकाष्ठम् (रक्तचन्दनं-पा०)-(चि० १८।४१)

528. **पत्तूरः**—**कुचन्दनम्** (सू० ३६।७)

सितिवारः 'सिरिवाली' इति लोके प्रसिद्धा (उ० ६।१६)

शिरबालिकाभेदो महापत्रः (सू० ४६।२७४)

शरबालिका (चि० ७।१०)

शिरबालिका (उ० ५४।२६)

शरबालिकः (उ० ११।५)

सिरिबालिका (चि० १६।३५)

529. **पत्रम्**—पत्रकम् (सू० ३८।२४; उ० १२।१३, १७।८६, ३६।२७८, ४७।६१)

530. **पथ्या**—हरीतकी (सू० ३७।७; चि० २।७४; उ० ४५।३३, ५५।४५, ६१।२८)

531. **पद्म**—ईषच्छुक्लम् (सू० १३।१४; उ० ४७।५८)

लोहितपद्मम् (उ० ३६।२३६)

अरुणपद्मम् (उ० ४।५)

कमलम् (उ० ३६।१७८)

पद्मपुष्पं सूर्योदयविकासि (सू० ४६।२८५)

पद्मकाष्ठं, जलजमिति कार्तिककुण्डः (उ० ४७।३१)

पद्मकेशरं—स्वनामख्यातम् (सू० ३८।४५, ४६)

पद्मपुष्करम्—पद्मकर्णिका (नि० १३।११, १४।१०)

532. **पद्मकम्**—प्रसिद्धम् (उ० ४०।१२१)
पद्मकाष्ठम् (सू० ३८।३५; उ० ३९।३११, ४७।३)
533. **पद्मा**—भार्गी (चि० २।७३, ८२, ११।१०; उ० ४०।७३, ७४।१२२)
पद्मचारिणी. भार्गीमपरे (शा० १०।६०)
534. **पनसः**—वहिःकण्टकी महाफलः 'कटहल' इति लोके (सू० ९।४, ४६।१७७)
535. **पयस्या**—अर्कपुष्पी (सू० १६।२१; शा० १०।४५, ५७; चि० २०।३५; क० १।६१, ८।१३२; उ० ४०।१२०)
अर्कपुष्पी, क्षीरकाकोलीत्यन्ये (सू० १५।३३)
अर्कपुष्पी, गयी तु पयस्यां क्षीरविदारीं क्षीरकाकोलीं वा ब्रूते (शा० १०।५९)
अर्कपुष्पी, क्षीरविदारिकेत्यन्ये (चि० ५।८)
अर्कपुष्पी, अन्ये दुग्धिकामाहुः, क्षीरकाकोलीमपरे (उ० ४०।७४)
अर्कपुष्पी, दुग्धिकामन्ये (उ० ५८।५९)
क्षीरकाकोली (सू० ३९।८)
क्षीरकाकोली, जेज्जटाचार्यस्त्वर्कपुष्पीमाह (चि० १९।१०)
विदारीभेदः (सू० ४२।११)
विदारीभेदः, केचिदर्कपुष्पीमाहुः(सू० १६।१९)
क्षीरविदारी, जेजटाचार्यस्त्वर्क पुष्पीमाह (चि० १७।८)
536. **परिपेलवः**—वन्यकः (४७।३१)
वन्यकः, कैवर्त्तमुस्तकमन्ये (क० २।५१)
537. **परुषकः**—धन्वपत्रकः स्वनाम्नैव प्रसिद्धः, स द्विविधो वृक्षविटपभेदात् (सू० ३८।४३)
अल्पास्थिमृदुफलः '**फालसा**' इति लोके (सू० ४६।१६३)
परुषकं 'फालसा' इति लोके (सू० ४६।३३४)
परुषकं स्वनामप्रसिद्धम् (उ०३९।१७५)
538. **पर्णिनीद्वयम्**—शालपर्णी, पृश्निपर्णी च (उ० ३९।२३०)
पर्णी—शालपर्णी (उ० २१।४८)
539. **पर्पटकः**—पर्पटकः प्रसिद्धः (सू० ४६।२६२)
540. **पलंकषा**—गुग्गुलुः (उ० ३१।४, ३९।२६२, ५५।४५, ६१।२७)
541. **पलाण्डुः**—स्थूलनालाग्रपत्रो गुन्द्रालिकाभेदः (सू० ४६।२४६)
लशुनभेदः (सू० ४६।२२१; उ० १९।१५)
542. **पलाशः**—किंशुकः (सू० ११।११, ३८।१४, २०, ४६; ४५।१२१; शा० ४।६९; चि० ९।७; क० ६।३; उ० १७।४१
शटी (चि० ४।३२)

543. **पाटलः**—पाटलापुष्पवर्णव्रीहिः (सू० ४६।१२)
544. **पाटला**—वसन्तदूती स्वनामप्रसिद्धा (सू० ३८।६)
सुगन्धिपुष्पवृक्षः (उ० ४७।५१)
545. **पाठा**—अविद्धकरणी 'पाढ़:' इति लोके (सू० ३८।६)
546. **पाण्डुकः**—पाण्डुकशालिः स च पाण्डुतुषयुक्तः (सू० २०।५)
पाडुण्तुषः पाण्डुशूकश्च (सू० ४६।४)
547. **पापचैलिकम्**—पाठाशाकम् (उ० ३९।१५१)
548. **पारावतः**—कामरूपे मधुराम्लरसफलम् (सू० ४२।११)
कामरूपे फलं पाककाले धवललोहितं मधुराम्लञ्च ।
(सू० ४६।१३९)
पारावतवच्छुक्लतण्डुलः (सू० ४६।१२)
549. **पारावतपदी**—ईषल्लोहितो हंसपदीभेदः (चि० ९।३२)
550. **पारिजातः**—प्रसिद्धः (चि० १४।१३)
पारिभद्रकः (चि० ११।९)
551. **पारिभद्रः**—**फलभद्रो** रक्तकुसुमः कण्टकी रोहिणी सदृशपत्रः **पूर्वदेशे** प्रसिद्धः (क० ३।९) रक्तकुसुमः कण्टकी **फलभद्राख्यः** (क० ६।३)
पर्वतनिम्बः (उ० ५४।२६)
पर्वतनिम्बः, अन्ये कण्टकिवृक्षं रक्तकुसुमं **फलभद्र**संज्ञकं वदन्ति (उ० ५८।४८)
पारिभद्रकः—निम्बवृक्षः (सू० २९।६४)
देवदारुः, अन्ये तु रक्तकुसुमः कण्टकिवृक्षविशेषः स्वनाम्ना प्रसिद्धः (सू० ११।११)
552. **पालङ्क्या**—शाकविशेषः **'पालङ्क'** इति लोके (सू० ४२।११)
'पालक' इति लोके (सू० ४६।२५६)
553. **पालाशः**—शटी (चि० २०।१४)
554. **पालिन्दः**—कालवल्ली (चि० १७।१५)
पालिन्दी—त्रिवृत् (क० १।५७, ८२; ७।२२)
त्रिवृत्, कालवल्लीत्यपरे (क० ५।७०)
श्यामा त्रिवृत्, सारिवामन्ये (उ० १०।७)
कालवल्ली (उ० २६।४०)
555. **पिचुकः**—करीरः तस्य फलं, 'कार्पासफलं' इत्येके (चि० ७।१७)
556. **पिचुमर्दः**—निम्बः (चि० ९।७, ८९, २०।१५, ३१।५; क० ६।३)
557. **पिण्डफला**—तिक्तालाबुः (चि० १८।१३)
558. **पिण्डालुकः**—कशेरुकपिण्डालुकौ प्रसिद्धौ (सू० ४६।२९८)

559. **पिण्डीतकः**—मदनः (सू० ३७।७; चि० ३१।५)
मदनकः (चि० २५।३२)
पिण्डीतकं कृष्णं कृष्णपुष्पो मदनः (चि० २५।३८)
पिण्डीतकस्त्रिविधः—कृष्णपुष्पः, श्वेतपुष्पः पीतपुष्पश्च (चि० १७।४०)

560. **पिप्पली**—पिप्पलीमरिचे द्वे प्रसिद्धे (सू० ४६।२२१)
पिप्पलीगुडूच्यौ प्रसिद्धे (सू० ४६।२६२)

561. **पीतदारु**—देवदारु (चि० ३१।५)

562. **पीलुः**—मधुरफलः **'पीलु'** इति लोके (सू० ३९।६)
उष्ट्रप्रियो गुडफलः भादानके 'पीलु' इति प्रसिद्धः (उ० ५५।४३)
प्रसिद्धः (सू० ४६।१९४)
पीलु—पीलुफलम् (सू० ४६।१९४)

563. **पुण्डरीकम्**—श्वेतपद्मम् (सू० ३८।५२; उ० ४७।६१)
अतिश्वेतपद्मम् (सू० १३।१४)
श्वेतपद्मम् तत्सदृशः सौकुमार्यवर्णसौरभैर्यः स पुण्डरीको देवग्रहादेव बहुपोषनामा (सू० ४६।४)

564. **पुत्रञ्जीवकः**—अनेनैव नाम्ना प्रसिद्धः (चि० १९।६१)
मध्यवर्त्तुलतीक्ष्णाग्रफलो जम्बीरपत्रो वृक्षः (उ० ३१।८)

565. **पुत्रश्रेणी**—द्रवन्ती (क० ६।३)
द्रवन्ती एरण्डसदृशफलपत्राऽल्पविटपः **'शम्बरी'** इति लोके (सू० ३८।२९)

566. **पुनर्नवा**—वर्षाभूः, 'साटडी' इति लोके (सू० ३८।४)
श्वेतपुनर्नवा (सू० ४६।२५४)
पुनर्नवे—द्वे शुक्ललोहिते (चि० २५।३२)
सितपीतपुष्पे (क० २।४६)
श्वेतरक्ते द्वे (उ० ४१।४३)

567. **पुन्नागः**—**देववल्लभः** स्वनामप्रसिद्धः (उ० ४७।६१)
स्वनामप्रसिद्धः (क० ६।१६)
तुङ्ग **पूर्वदेशे** प्रसिद्धः (क० २।४७)
पुन्नागं देववल्लभं **राजचम्पकमिति** लोके (सू० ३८।२४)
तुङ्ग स्वनामख्यातः, अन्ये **सुरपर्णिका** सुगन्धिपुष्पा **दक्षिणापथे सुरपती** (**सुरङ्गी**) ति प्रसिद्धा (सू ३८।४५)
सुरपर्णिका सुगन्धिपुष्पा दक्षिणापथे 'सुरपति' (सुरङ्गी) नाम्ना प्रतीता (सू० ३८।२४)

नागकेशरम् (सू० ६।२३)

568. **पुरः**—गुग्गुलुः (क० ५।६६; उ० ३६।१६०)

569. **पुराह्वया**—शल्लकी, गुग्गुलुमपरे (उ० ५२।२४)

570. **पुष्करम्**—पद्मवराटकम् (चि० २८।६)
पुष्करमूलम् (उ० ५१।२८)
पुष्करबीजं पद्मबीजं (उ० ४२।११)

571. **पुष्करवर्तिः—आमोदमित्युत्तरापथे** (सू० ४६।१६३)

572. **पुष्पफलम्**—कूष्माण्डः (सू० ६।४; उ० ४७।४५)
कूष्माण्डकः (सू० ४६।२११)

573. **पुष्पाण्डकः**—पुष्पाणीव सुगन्धानि सुकुमाराण्यण्डानि
तण्डुलानि यस्य सः पुष्पाण्डको **लोकतोऽवगन्तव्यः** (सू० ४६।४)

574. **पूतिकः (अन्ये)**—चिरबिल्वः (सू० ४६।२७८)
पूतिकरञ्जः— कण्टकिकरञ्जः (सू० ४६।२७८)
चिरबिल्वः, **कण्टकीकरञ्ज** इत्यन्ये (चि० १४।१३)
पूतीकः—चिरबिल्वः (सू० ३८।१०, ३६।४; चि० ४।३०, ६।४०, ३१।५; उ० ३६।३, ४२।६१, ५१।१८, ५४।३२, ६१।३५)
चिरबिल्वः, **कण्टकी विटपकरञ्ज** इत्येके (सू० ३७।१३)
कण्टकिकरञ्जः (सू० ११।१३)
पूतीकरञ्जः—कण्टकी करञ्जः चिरबिल्व इत्यन्ये (चि० १६।६०)

575. **पृथक्पर्णी**—पृश्निपर्णी (सू० ३७।२५)

576. **पृथ्विका—हिंगुपत्रिका** (उ० ४२।६५)
हिंगुपत्रिका, कृष्णजीरक इत्यन्ये (उ० ४२।२५)
श्यामवर्णः स्थूलजीरकः, हिंगुपत्रिकेत्यपरे (क० ६।१८)
पृथ्वीका—एला, हिंगुपत्रिकेत्यन्ये (क० ५।७३)
कृष्णजीरकः (सू० ४५।११५)
स्थूलजीरकः, एलेत्यन्ये, हिंगुपत्रिकेत्यपरे (चि० २।८६)

577. **पृश्निपर्णी**—पृथकपर्णी **'पीठवनी'** इति लोके (सू० ३८।४)

578. **पौष्करम्**—पुष्करमूलम् (उ० ६१।३५)
यत्र शट्यादौ पौष्करं कुष्ठं च यत् पठ्यते तदा पौष्करं मूलं तद्विटप-
शाखाश्च कुष्ठमिति ज्ञेयम् (चि० ३७।८)

579. **प्रकीर्यः—कण्टकिकरञ्जः** (उ० ११।६)
प्रकीर्या—कण्टकी विटपकरञ्जः (सू० ३६।६)

580. **प्रग्रहः**—किरमालकः (क० ६।३)

581. **प्रचीबलः**—मत्स्याक्षकः काकजंघेत्यन्ये (उ० ३४।३)

प्राचीबलः—मत्स्याक्षकः, काकजंघा नदीपिप्पली वा इत्यपरे। केचिदाचार्या एवं वदन्ति—यद्यपि प्राचीबलशब्देन काकजंघा गण्डदूर्वा जलपिप्पली चोच्यते तथाऽप्यत्र काकजंघैव काकमाचीसान्निध्याद् वातकफक्रमि-बाधिर्यहरत्वाच्च (सू० ३८।१८)

582. **प्रतिविषा**—श्यामकन्दाऽति विषाभेदः (उ० ४०।३७, ४५)

583. **प्रत्यक्पुष्पा**—अपामार्गः (सू० ४३।३)

584. **प्रपौण्डरीकम्**—स्वनामख्यातं यष्टीमधुद्रव्यादीषत् स्थूलं मधुररसं नेत्राश्चोतनार्हं द्रव्यम्, अन्ये श्रीपुष्पमाहुः (सू० ३८।५)

585. **प्राचीनामलकः**—'पानीयामलक' इति लोके (सू० ४२।११)
प्राग्देशोद्भवं 'पानीयामलकं' इति लोके (सू० ४६।१३९)

586. **प्रियकः**—बीजकः (उ० ४७।६१)

587. **प्रियङ्गुः**—**'कङ्गुनिका'** इति लोके (सू० ४६।२१)

588. **प्रियालः**—चारः (सू० ४२।११; चि० ३।६७, ५।१२, ६।७, १८।२६, ३१।५; उ० ४०।११६, ५२।३४)
चारद्रुमः (सू० ३८।४५)
प्रसिद्धो मधुराम्लफलः (सू० ४५।१२०)
मधुराम्लफलः प्रायशो मगधेषु (सू० ४६।१३६)
प्रियालमज्जा **'चारुली'** इति लोके प्रसिद्धः (सू० ४६।२०५)

589. **प्लक्षः**—पर्कटी (सू० १२।२३, ३८।४८; क० ६।३; उ० ४०।११६)

590. **प्लवः**—**गोपालदमनकः** (चि० ११।६)

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591. **फञ्जी**—भार्गी (सू० ३८।१४, १८; क० १।६१)
'वाड' इति प्रसिद्धः, भार्गीमिके मन्यते (सू० ४६।२४६)
पाठाभेदः, अन्ये भार्गीमाहुः (उ० ४०।११३)

592. **फणिज्झकः**—तीक्ष्णगन्धः स्वनाम्नैव प्रसिद्धः अन्ये निर्गुण्डीमाहुः (उ० ११।५)
तीक्ष्णगन्धो 'मरुवक' इति लोके, अन्ये त्वनेनैव नाम्ना प्रसिद्धः (सू० ३८।१८)
'फणिज' इति लोके, अन्ये मरुवकमाहुः (सू० ४६।२२१)

593. **फलम्**—मदनफलम् (चि० ३४।१३, ३७।१२२, ३८।५३; क० ७।३६; उ० १६।२२
त्रिफला (चि० ३८।२४)

फलाम्लः—बीजपूररसः

594. **फल्गु**—काकोदुम्बरिका **'कटुम्बरी'** इति लोके (सू० ४६।१६३)

काकोदुम्बरिका (चि० ६।२६; उ० ५६।२४)
काष्ठोदुम्बरिका (उ० ६१।३४)
595. फेनिला—उपोदिकी (उ० ३६।२८४)

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596. बकुलः—स्वनामप्रसिद्धः (सू० ४६।१६३)
597. बदरम्—महत् (सू० ४६।१३६)
बदरी—प्रसिद्धा (सू० ३८।४८)
598. बन्धुजीवः—मध्याह्नपुष्पकः (क० १।६१; उ० ६।१८)
मध्याह्नपुष्पकः 'मरुनीया' इति लोके (सू० ३६।३)
बन्धूक—बन्धुजीवकः वादुली इति लोके (सू० ६।३६)
599. बरुकः—'बरु' इति लोके (सू० ४६।२१)
600. बरिहिष्ठम्—बालकम् (चि० १८।२१)
बर्हिष्ठम्—बालकम् (उ० ११।६, ८)
बालुकम् (उ० ३६।२३०)
601. बला—स्वनामख्याता (उ० ५८।४४)
बलाद्वयम्—बलातिबले शुक्लपीतपुष्पे (सू० ३६।७)
602. बस्तगन्धा—बोबयिका (उ० २१।६)
बोथयिका (उ० ३४।६)
603. बहुपत्रा (पा०)—मयूरशिखा (क० १।६८)
604. बहुपुत्रा—शतावरी (क० १।६८)
605. बाणः—सहचरः (सू० ६।३६)
606. बाष्प—बाष्पद्वयं बाष्पिकाद्वयं तच्च लोहितं
कृष्णं च सिन्धुविषये (चि० ४।३२)
607. बाह्लीकम्—कुङ्कुमम् (क० ६।३)
608. बिम्बी—किन्दुरिका (सू० ३६।३)
कुन्दुरुका (सू० ३६।६)
कुन्दरिका (सू० ४६।१६३; क० ६।२२)
रास्नानुकारिविटपा लोहितफला च (उ० ४४।१६)
ओष्ठोपमफला (उ० ४७।२८)
ओष्ठोपमफला 'तिण्डुरिका' इति प्रसिद्धः (सू० ३८।१०)
बिम्बीतिका—कुन्दुरिका (सू० ४६।२४६)
609. बिम्बीलोटः—भिल्लोटो हिमाद्रिजो वृक्षः (उ० १२।११)
610. बिल्वः—प्रसिद्धः (सू० ४६।१६३)

श्रीफलः (सू० ३८।१०)
बिल्व—बिल्वफलम् (उ० ४०।६३, ४७।५२)
बिल्वशलाटु—कोमलं बिल्वम् (उ० ४०।४४)
बिल्वशाकं —बिल्वजम् (सू० ४६।२५४)
बिल्वपेशिका—बालबिल्वगिरः (सू० ३८।४६)

611. बिसम्—पद्ममूलं 'बिसाण्ड' इति लोके (सू० २१।२३)
भिसण्डकम् (सू० ४६।४६४)
भिषण्टकं (विशण्डक—पा०) इति लोके (चि० ५।८)
बिसेन्द्रकम् (उ० ४६।१७)
बिसाण्डम् (उ० ३।२८)
बिसाण्डकम् (उ० ५४।७)
पद्ममूलम् (चि० ११।१०; उ० ४८।२३)
पद्ममूलं, अन्ये स्थूलपद्मनालं बिसमाहुः (सू० ४६।२९८)
बिसग्रन्थिः—पद्ममूलम् (सू० ४५।१७)

612. बीजः—पीतसारः 'बीजक' इति यावत् (उ० १०।८)
बीजकः—असनसारः (उ० ५८।४७)

613. बृहती—स्थूलफला (उ० ३०।७)
अणुफला स्थूलफला वा (उ० ४२।१२८)
बृहतीद्वयम्—कण्टकारिकाद्वयं—एका स्थूलफला, द्वितीया ह्रस्वफला (सू० ३८।१०)
एका अणु (चणक-पा०) फला, द्वितीया कण्टकिनी स्थूलफला (उ० ४२।४६)
स्थूलफला चणकफला च (उ० ५१।२४)
बृहत्यौ—सूक्ष्मफला स्थूलफला च (सू० ३८।४)
स्थूलफला चणकबृहती च (शा० १०।६१)
क्षुद्रफला स्थूलफला च (उ० ४०।४१)
बृहत्योः कण्टकारीद्वयस्य (उ० १८।९५)

614. ब्रह्मचारिणी—मुण्डितिका, पतंगकाष्ठमित्यपरे (सू० १९।२९)

615. ब्राह्मी—लवणिका (चि० ७।२४)
मण्डूकपर्णी, अन्ये लवणिकामाहुः (उ० ६२।३०)

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616. भद्रकाष्ठम्—देवदारु (क० ७।२३)
भद्रदारु—देवदारु (सू० ३७।३, ३८।२४, २६; उ० ५५।२४)

617. **भद्ररोहिणी**—कटुका (उ० ४०।१०५)

618. **भद्रश्रियम्**—शुक्लचन्दनम् (चि० ५।८)
श्वेतचन्दनम् (क० ६।१५)
श्रीचन्दनम्, गयी तु श्वेतचन्दनम् (शा० २।१५)

619. **भद्रा**—कट्फलम् (चि० ३८।६०)

620. **भद्रासंज्ञोदुम्बरी**—काष्ठोदुम्बरिका महती (चि० ६।१५)

620a. **भल्लातकः**—भल्लातकच्छाया तत्क्षणात् शोफकारिणी (सू० ३४।५)

621. **भल्लुकः**—श्योनाकः (चि० ७।६)
भल्लूकः—श्योनाकः 'शोणा' इति लोके (सू० ३८।१२)

622. **भव्यम्**—तालफलप्रमाणं उत्तरापथजम्, अन्ये कर्मरङ्गमाहुः (उ० ४७।४१)
भव्यफलं **'कर्मरङ्ग'** इत्येके, तालफलसदृशमहावल्कलं कषायाम्लमधुर मित्यन्ये (सू० ४२।११)
आरुकं कार्तिकेयपुरे प्रसिद्धम्, अन्ये तु **कर्मरङ्गफलं** भव्यमाहुः, 'भव्यं तालफलोपमं केवलवल्कलसंहतिमात्रम्' इत्यपरे (सू० ४६।१३६)

623. **भाण्डी**—भाण्डनीति लोके प्रसिद्धो विटपो भाण्डधावनार्थमासुतीवलाः समाहरन्ति (चि० ३१।५)

624. **भार्गी**—स्वनामख्याता (सू० ३८।१६)

625. **भिल्लोटकः**—पर्वते केदारभूमौ प्रसिद्धः (चि० २४।१५)
हिमवदासन्नभूमिजः ककुभानुकारिफलो वृक्षविशेषः (उ० १७।४०)

626. **भुजगपुष्पम्**—नागपुष्पम् (उ० ४७।३८)
भुजङ्गपुष्पम्—नागकेशरम् (उ० ४६।१७)

627. **भूतकेशी**—मांसी (उ० ६०।४७)

628. **भूतीकम्**—रोहिषम् (उ० ५१।२८)
सुगन्धितृणं **'रोहिषं'** इति प्रसिद्धम् (उ० ३६।१६३)
कत्तृणं गन्धतृणापरपर्यायम् (चि० ३७।१६)

629. **भूनिम्बः**—किराततिक्तः (उ० ३६।२२७)
किरातकः (उ० ६१।३५)
किरातम् (उ० ४०।६३)

630. **भूमिकदम्बः**—मुण्डितिका (चि० २।६०)

631. **भूर्जः**—मृदुत्वक् स्वनामख्यातः (सू० ३८।८)

632. **भूस्तृण**—रोहिषं, **तुम्बाकमन्ये** (सू० ४६।२२१)
गुदाकनामधेयो द्रोणपुष्पीसदृशः, अन्ये तु भूस्तृणं रोहिषम् (सू० ३८।१८)

633. **भृङ्गः**—भृङ्गराजः (उ० ४७।५२)

भृङ्गराजः— मार्कवः (चि० २५।२८)

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634. **मकुष्ठकः**—मोठः (सू० ४६।२७)

635. **मगधा**—पिप्पली (उ० ४७।३८, ४०।१८१)

मगधोद्भवा—पिप्पली (उ० ४१।४१)

636. **मङ्गरक (पा०)**—तालमखाना (चि० ४।३२)

637. **मङ्गल्यः**—मङ्गल्याः पाण्डुवर्णाः मसूराः (सू० २०।५)

मङ्गल्यकः—पाण्डुवर्णाः (मसूराः) मङ्गल्यकाभिधानाः (सू० ४६।२७)

638. **मण्डूकपर्णी**—ब्राह्मी (सू० २०।५, ४८।२२, ४६।२६२, ३३५, ४३३)
ब्राह्मीभेदः (चि० ६।५)

मण्डूकी—ब्राह्मी (उ० ५७।११)
ब्राह्मीभेदः (उ० २१।४५)

639. **मत्स्याक्षकः**—ब्राह्मी, पत्तूर इत्येके, अन्ये रक्तपुष्पमानूपं 'मत्स्याक' इति लोके प्रसिद्धमाहुः (शा० २०।६८)

640. **मदनः**—पिण्डीतक 'मयणफल' इति लोके (सू० ३८।६)
पिण्डीतकः (सू० ३८।२०)
मदनं मदनफलम् (चि० ३८।२६; उ० ५५।५१)

641. **मदयन्तिका**—नखादिरागजननी 'मेंहदी' इति प्रसिद्धा (चि० ६।३४)
'मेंदी' इति लोके, यस्याः पिष्टैः पत्रैर्नखानां रागं स्त्रिय उत्पादयन्ति (चि० २५।४३)
मल्लिका (क० १।६५)

मदयन्ती—मेन्दिका नखरञ्जनी (चि० २।६१)

642. **मधु (पा०)**—मधूकः (उ० १७।४५)

643. **मधुकम्**—प्रसिद्धम् (सू० ३८।४८)
यष्टीमधु (क० ६।३; उ० १२।३१, २६।१५, २६।३३, ३६।२१४, ४०।६७, ७७, १५०; ४३।१५, ४८।२८, ५५।२४, ५७।३६, ५८।५८)
यष्टीमधुकम् (सू० ३८।५२; उ० १७।३५)

मधुकद्वयम्—स्थलजजलजभेदेन (क० ८।१३२)

644. **मधुपर्णी**—मधुयष्टिका (शा० १०।६१)

645. **मधुरसा**—मूर्वा (सू० ३८।२२; उ० १६।१४, २६।३४, ४६।२८)
मूर्वा **'चोरस्नायुः'** इति लोके (चि० १७।४४)

646. **मधुशिग्रुः**—रक्तशोभाञ्जनकः (सू० ३८।१०, ४६।२८६)
शोभाञ्जनकः (चि० ३१।५)

लोहितकुसुमोऽल्पविटपः शोभाञ्जनकभेदः (सू० ४६।२२१)
शाकविटपः, रक्तशोभाञ्जनक इत्यपरे (क० ६।३)

647. **मधूकः**—**गुडपुष्पः** (उ० ४७।४५)
गुडपुष्पः (यष्टीमधु—पा०)-(उ० ३९।१७५)
गुडपुष्पो **'महुवा'** इति लोके (सू० ३८।४८)
स्वनामप्रसिद्धो वृक्षविशेषः (उ० १७।४१)
मधूकं प्रसिद्धम् (सू० ४६।१८२)

648. **मधूलकः**—स्वल्पगोधूमो **मध्यदेशे** 'पीशीका' इति ख्यातः, मर्कटहस्ततृणं वा (सू० ४५।१७०)

649. **मधूलिका**—मर्कटकः (सू० ४२।११; उ० ५२।३४)
मर्कटहस्ततृणम् (सू० ४६।२१; उ० ३५।५)
मर्कटतृणविशेषः (चि० ३।६१)
तृणजातिः **'मर्कट'** इति लोके (उ० ५१।२१)
तृणविशेषः **'मर्कटिका'** इति लोके (चि० ३८।२८; उ० ५२।३४)
गुडूची, मर्कटतृणमपरे (उ० २४।२८)
जलयष्टी (उ० ३९।३८०)

मधूलिका—गुडूचिका (क० ३।१७)

650. **मध्वालुकम्**—रोमशं मधुरास्वादमेव (सू० ४६।२९८)

651. **मन्दारी**—आली (चि० १९।६३)

652. **मयूरकः**—अपामार्गः (सू० ३७।१७, ३८।१६; चि० ५।७, २३।१२)

652a. **मर्कटकः (पा०)**—तत्रापि स (गोक्षुरकः) एवार्थः (चि० ७।१९)

652b. **मर्कटी**—कपिकच्छू (उ० २९।७)
कपिकच्छूः, मर्कटमूलीत्यन्ये, शुकशिम्बीत्यपरे (उ० ३३।७)

653. **मरिचम्**—पिप्पलीमरिचे द्वे प्रसिद्धे (सू० ४६।२२१)
प्रसिद्धम्, केचित् मरिचशब्देन सितमरिचं शोभाञ्जनफलापरपर्यायं वदन्ति (उ० १२।१६)

मरिचं शुक्लम्—शोभाञ्जनबीजम्, अन्ये शुक्लमेव मरिचं कथयन्ति (उ० ११।१६)
शोभाञ्जनबीजम् (उ० ११।१३)

मरिचं सितम्—शोभाञ्जनकबीजं, शुक्लमपि मरिचमस्तीत्येके (सू० ४६।२२५)

653a. **मलयूः**—काकोदुम्बरिका (चि० ८।५०)
सैव (काकोदुम्बरिका) अल्पविटपा (चि० ९।५)

654. **मलयजम्**—मलयजेन सुरभि (श्वेत=पा०) चन्दनेन (उ० ४७।५५)

655. **मल्लिका**—प्रसिद्धा (सू० ४६।२८६)

प्रभृतिग्रहणात् केतकीमल्लिकादिपुष्पाणि (सू० ४५।१२)

656. **मसूरः**—**मसूराः द्विविधाः कृष्णाः पाण्डुराश्च, तत्र कृष्णवर्णा** मसूराभिधानाः, पाण्डुवर्ण मङ्गल्यकाभिधानाः (सू० ४६।२७)

657. **महातण्डुलकः**—महाशालिः (सू० ४६।४)

658. **महादूषकः**—दूषकमहादूषकौ **लोकादवगन्तव्यौ** (सू० ४६।४)

659. **महानिम्बः**—द्रेक्का, **'पर्वतनिम्ब'** इति लोके (सू० ३८।२२)

660. **महामेदा**—स्वनामख्याता (सू० ३८।३५)

661. **महावृक्षः**—सेहुण्डः (सू० ४४।८२; चि० १४।८, १०; क० ६।३; उ० २१।४५, ४१।४८)

सेहुण्डभेदः (सू० ३९।४)

662. **महाश्यामा**—वृद्धदारकः (सू० ३८।२९)

663. **महाश्वेता**—**नीलपुष्पः सेफन्दः**, वन्ध्याकर्कोटिकेत्यन्ये (सू० ३८।१६)

664. **महासहा**—माषपर्णी (सू० ३८।४; उ० ४२।११३)

665. **महासुगन्धा**—**उत्पलसारिवा, सर्पसुगन्धामपरे** (उ० २६।४०)

666. **महिषशूकः**—मध्यदेशे **'तिलवासी'** इति प्रसिद्धः (सू० ४६।४)

667. **महीकदम्बः**—मुण्डितिका (उ० ४१।४७)

अलम्बुषा, मुण्डितिकेति लोके, जेज्जटाचार्यो भूकदम्बमाह (चि० १७।१५)

668. **महौषधम्**—शुण्ठी (सू० ३७।३, ४०।३८, ४५)

669. **मागधिका**—पिप्पली (उ० ४८।१६, ५१।३३)

मागधी—पिप्पली (उ० १७।४३, ५५।५३)

670. **माणकम्**—महापत्रं यथापूर्वमधः पत्रपरित्यागि (सू० ४६।३०६)

671. **मातुलुङ्गः**—बीजपूरकः (क० ५।७५)

बीजपूरकः, मधुकर्कटी इत्यन्ये (उ० ४५।३६)

मातुलुङ्गाम्लः बीजपूरकरसः (चि० ५।२८)

मातुलुङ्गम्—बीजपूरकम् (सू० ४६।१३९)

मातुलुङ्गी—बीजपूरकः (सू० ३७।३)

सुरभिफला **वनजाऽरण्यबीजपूरकः** (सू० ३९।६)

केचिन् मातुलुङ्गी **मधुकर्कटीमाहुः** (उ० ५६।१८)

672. **मार्कवः**—भृङ्गराजः (चि० ७।२४, १९।४४, २०।२९, २५।३२, ५३।१०)

673. **मालती**—जाती (सू० ३७।२५, ३८।६४, ४६।२८६; चि० ९।५४; क० ५।८२; उ० १७।३७)

674. **माषपर्णी**—'माषवनी' इति लोके, अरण्यमाषस्तम्ब इत्येके (सू० ३८।३५)

675. **मुकुन्दकः**—कृष्णषष्टिकः (सू० २०।५)

मुलुन्दः (सू० ४६।२१)

676. **मुचुलुन्दः—कण्टकी मदनः**, अन्ये मुचुकुन्दमाहुः (चि० १८।१०)

677. मुञ्जातः—**उत्तरापथज**: स्वल्पकन्दः (चि० १७।१५)

मुञ्जातकः—स्वनामख्यातः स्वल्पकन्दः **उत्तरापथे** (सू० ३९।९)

प्रभृतिग्रहणात् केलूटमुञ्जातकादयः (सू० ४५।९८)

678. **मुद्ग**—मुद्गा नानाविधा हरितपीतकृष्णरक्तभेदेन (सू० ४६।२७)

679. **मुद्गपर्णी**—'**मुगवनी**' इति लोके (सू० ३८।३५)

680. **मुरङ्गी-मुरुङ्गी**—शोभाञ्जनकः (चि० १४।१०, २३।१२; क० ५।६८)

रक्तकुसुमः शोभाञ्जनकः (सू० ३९।६)

मधुशिग्रुः (चि० ६।९)

द्वितीयः शोभाञ्जनकः (उ० २१।१७)

मुरङ्गी (पा०)— शोभाञ्जनकः (चि० १६।४)

681. **मुष्ककः**—**क्षारवृक्षः** 'मोखक' इति लोके (सू० ३८।२०)

क्षारवृक्षः 'मोखड' इतिलोके (सू० ४६।२८४)

कृष्णपुष्पमुष्ककः (चि० ४।३०)

कालमुष्ककः (क० १।७१)

682. **मुस्तम्**—प्रसिद्धम् (उ० ३९।२१४)

683. **मूर्वा**—चोरस्नायुः (सू० ४४।३५; चि० २।९१, ५।१२, ९।८, २२।९; उ० ३९।१८९, २५६; ४०।३९, ४१।४५, ४४।२५, ५२।३५, ५५।२४, ५७।९, ५८।३६, ६१।३४)

चौरस्नायुः यया पूर्वदेशे गुणान् कुर्वन्ति धनुषाम्; अन्ये कोविदार-सदृशयुग्मपत्रां लताविशेषां मूर्वामाचक्षते (सू० २५।२१)

धनुर्गुणोपयुक्तो लताभेदः (चि० १।२५)

धनुर्गुणोपयोग्या 'दूधउ' इति लोके, अन्ये चोरस्नायुमाहुः (सू० ३८।६)

दुधोड़:,चौस्नायुक इत्येके (सू ३८।३३)

कन्दलीसदृशस्वल्पविटपः 'हृधोड़' इति लोके (सू० ३९।८)

684. **मूलम्**—पिप्पलीमूलम् (क०६।३)

मूलकम्—पिप्पलीमूलम् (उ० ४२।७२)

685. **मुलकम्**—चित्रकमूलकलशुनाः प्रसिद्धाः (सू० ४६।२२१)

मूलकपोतिका—बालमूलकम् (सू० ४६।२४०, ३३५; उ० १७।५०)

686. **मूलकपर्णी (पा०)**—शोभाञ्जनकः (सू० ४६।४६)

687. **मूषिकपर्णी**—द्रवन्ती, द्रव्यान्तरमित्यन्ये (क० १।५८)

दन्ती, अन्ये मूषिककर्णाख्यं द्रव्यान्तरमाहुः (उ० ५४।२७)

688. मूषिका—मूषिका लोमशा कृष्णा भवेत् सापि च तदगुणा (क० १।७८)
(See अजरुहा)

689. मृगभोजनी—इन्द्रवारुणी (चि० १७।३७)
मृगादनी—इन्द्रवारुणी (चि० २।६१; उ० २८।७)
कर्कटिका, इन्द्रवारुणीफलमित्यन्ये (क० ५।६६)
मृगैर्वारुः—इन्द्रवारुणी (सू० ३६।३; उ० ३०।६)

690. मृणालम्—पद्मनालम् (सू० ४६।४६४; चि० ४।८, १६।३१; उ० ४०।६४
४६।१७)
पद्ममूलात् स्थूलः प्ररोहाङ्कुरः (सू० २१।२३)
पद्ममूलात् स्थूलप्ररोहः, अन्ये तु सूक्ष्मं नालमाहुः (सू० ४६।२६८)
तस्य (बिसस्य) स्थूलप्ररोहः (चि० ११।१०)
विसम् (उ० ३६।३११)
पद्मकेशरम्(उ० ४५।४०)
उशीरम् (चि० २।४०)

691. मृद्वीका—द्राक्षा (सू० ३८।३५, ४६।१७८)

692. मेदा—महामेदा च स्वनामख्याता (सू० ३८।३५)

693. मेषविषाणनाम—मेषविषाणनामभिः मेषशृंगीफलैः (उ० १७।३१)
मेषशृङ्गः—कर्कटशृङ्गः (सू० १४।३६)
कर्कटशृङ्गः, स च पुत्रञ्जीवकसदृशस्तरुविशेषः (सू० ३८।८)
पुत्रजीवानुकारी वृक्षः (उ० १७।४०)
कर्कटशृङ्गः, पुत्रञ्जीवकभेद इत्यन्ये (चि० २।६४)
इंगुदीभेदः, केचित् मेषविषाणरचितभाजनं मन्यन्ते(उ० १५।२७)
मेषशृङ्गी—कर्कटशृङ्गी (सू० ३८।१०; उ० ४०।४०)
कर्कटशृङ्गी, गयी तु पुत्रञ्जीवकभेदमाह (चि० ६।७)
मेढ्शृङ्गः पुत्रञ्जीवकतरुसदृशपत्रो वृक्षः, अन्ये कर्कटशृङ्गमाहुः
(सू० ३६, ६, ७)

694. मोचम्—कदलीफलम् (सू० ४६।१७७)
मोचा—कदली

695. मोचकी—शाल्मली (चि० २।६४)

696. मोचरसः—शाल्मलीनिर्यासः (चि० ११।१०; उ० ४०।१२३)
शाल्मलीचुपः (सू० ३८।४५)
शाल्मलीचुम्पः (चि० १७।२८)

697. मोदयन्ती—मल्लिकेति लोके ख्याता (चि० २५।३३)

698. मोरटः—अंकोलपुष्पः 'मोइहर' इति लोके,हस्तिकर्णपलाश इत्यन्ये (सू० ३८।१०)

अंकोलपुष्पः, हस्तिकर्णपलाश इत्येके, इक्षुमूलमित्यपरे (सू० ३८।१२)
इक्षुमूलम् (चि० ७।१९)

699. **मोहनवल्लिका**—**वटपत्रिका** (उ० ६०।४८)

700. **मोहनिका**—**पुत्रञ्जीवी, अवाक्पुष्पी**, इत्यपरे (चि०२८।२२)

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701. **यवः**—यवाः प्रसिद्धा (उ० ३१।६, ४७।५२)
यवाकारा स्थूलमध्यनिम्नान्तत्वे (नि० १३।५)

702. **यवकः**—शूकधान्य विशेषः, तस्य च यवाकारास्तण्डुलाः (सू० २१।२३)

703. **यवतिक्ता**—यवक्षेत्रेषु जायते तिक्तसप्ताष्टपत्रा **'यवेन्तिका'** इति प्रसिद्धा (सू० ४५।१२५)

704. **यवफलः**—वंशः (उ० ३१।७)

705. **यवफला**—दुग्धिका (क० ६।२५)
यवफला (पा०)—दुग्धिका (उ० ३१।७)

706. **यवासः**—दुरालभा (सू० ४४।४९)
धन्वयवासकः (उ० ५२।४२)

707. **यविका**—निःशूकाः स्वल्पाः (सू० ४६।४३)

708. **यष्टिका**—यष्टीमधु (चि० ७।२४)
यष्टिकाह्वयः—मधुयष्टिका (उ० ४५।४०)
यष्ट्याह्वः—यष्टीमधु (उ० ४०।१२३, ५०।१६)

709. **यासः**—दुरालभा (उ० ३९।२२७, ६१।३६)

710. **यूथिका**—वृक्षविशेषः, सा त्रिधा-ईषत् श्वेतपुष्पा, अतिश्वेतपुष्पा, पीतपुष्पा च (सू० ४६।२४९)

711. **योजनवल्ली**—मञ्जिष्ठा (सू० ३८।४५)

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712. **रक्तवृक्षः**—रक्तवृक्षस्य रक्तचन्दनस्य (सू० ४६।२८४)

713. **रक्तशालिः**—स्वनाम्ना प्रसिद्धः (सू० २०।५)

714. **रक्तसारः**—खदिरः (चि० ९।५०)

715. **रक्ता**—मञ्जिष्ठा (चि० ३७।३१; क० ५।६१; उ० ५२।३५)
रक्ता लता—मञ्जिष्ठा (क० ५।६८)

716. **रक्तालुकं**—काष्ठालुक-शंखालुक-रक्तालुकोत्पलकन्दाः स्वनामप्रसिद्धाः (सू० ४६। २९८)

717. **रक्तोत्पलम्**—लोहितोत्पलम् (सू० ३८।५२)

718. **रजनी**—हरिद्रा (सू० ३८।७२; चि० २।७३; उ० ४५।३३, ६१।३१)
रजनी मुख्या—पिण्डहरिद्रा (उ० ५७।१०)
रजनीद्वयम् —पिण्डहरिद्रा दारुहरिद्रा च
719. **रञ्जनी (पा०)—शिरहलकः** (सू० ३८।७२)
720. **रम्भा** – कदली (चि० १।१०८)
721. **रम्यकः**—**महानिम्बः** (सू० ४३।३)
द्रेक्का पर्वतनिम्बः 'राजनिम्ब' इति लोके (चि० ४।२७)
द्रेक्का 'महानिम्ब' इति लोके प्रसिद्धः, पटोलमूलमित्येके (सू० ३८।२६)
द्रेक्का **'बकाइणि' इति लोके**, पटोलमूलमित्यपरे (सू० ३९।४)
722. **रसः**—गन्धरसः **'बोल'** इति लोके (सू० ३८।२४)
जातीपत्ररसः, आमलकीपत्ररस इत्यन्ये (उ० १७।१२)
723. **रसाञ्जनम्**—दारुहरिद्राक्वाथेन कृत्रिमम्, अन्ये त्वेवं वदन्ति—
रसाञ्जनं द्विविधं-स्त्रोतोऽञ्जनं कृष्णपाषाणाकृति धातुद्रव्यम्, अन्यद् दारुहरिद्राक्वाथेन कृत्रिमं पीतलोहितम् (सू० ३८।४१)
दार्वीक्वाथसमुद्भवं स्वनामख्यातम् (सू० ३८।४५)
724. **रसोनः**—पञ्चरस; स्वल्पकन्दो लशुनः (सू० ४६।२४४)
725. **राजक्षवकः**—**कृष्णराजिका**, अन्ये तु राजक्षवको
बृहत्पत्रः क्षवथुकाकर इत्याहुः (सू० ४६।२७६)
726. **राजद्रुमः**—किरमालकः (क० ३।९)
राजवृक्षः—किरमालकः सू० ३७।१७, ३८।२९; चि० ११।९)
आरग्वधः (चि० ९।१६)
727. **राजसर्षपः (पा०)** राजसर्षपाः श्वेतसर्षपाः (सू० १६।१९)
728. **राजादनः**—क्षीरिका (सू० ३८।४३, ४६।१६३, ३३४; चि० ११।१०; २२।६९
क्षीरिकः (सू० ४२।१२)
चारः, अन्ये क्षीरिकामाहुः (उ० ४८।२६)
729. **राजिका**—सर्षपराजिके प्रसिद्धि (सू० ४६।२२१)
730. **रात्रिः** —हरिद्रा (चि० ९।१२; उ० १०।५)
731. **रामठम्**—हिंगु (उ० ५१।१६)
732. **रास्ना**—सुरभिः (सू० ३७।३)
सुरभी स्वनामख्याता (सू० ३८।१६)
सुरसा (सुरभी-पा०) (चि० ५।७)
गन्धनाकुली (क० ८।१०४)
733. **रुक्**—कुष्ठम् (उ० ४२।२९)
734. **रूपिका**—अर्कः (चि० ९।५; क० ७।५२)

श्वेतार्क: (चि० १७।२५)

735. **रेणुः**—पर्पटक: (चि० ३७।४०, ३८।५१)

736. **रोध्रः**—लाक्षाप्रसादनो रक्तः (सू० ३८।१४)
रोध्रं शाबरम् (उ० ४०।६४)

737. **रोध्रपुष्पकः**—रोध्रपुष्पाकारा: शूका यस्य सः (सू० ४६।४)

738. **रोहिणी**—कट्फल: (सू० ३८।४८; चि० २।८६; उ० ३४।५)
कटुका (चि० १८।५; उ० ३९।२१४)
रोहिणीफलमिति **रोहिणी हरीतकीभेदस्तत्** फलम्, अन्ये तु
कटुतुम्बीफलमाहु: (चि० १।९५)

739. **रोहिणीशाकम्**—कटुकाशाकम् (सू० २०।१३)

740. **रोहितः**—दाडिमपुष्पतुल्यपुष्प: (उ० १७।४१)

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741. **लकुच**—नारंग जम्बीरलकुचानि प्रसिद्धानि (सू० ४६।१३९)

742. **लक्ष्मणा**—लक्ष्मणालक्षणं तु-
पुत्रकाकाररक्ताल्पबिन्दुभिर्लाञ्छितच्छदा।
लक्ष्मणा पुत्रजननी बस्तगन्धाकृतिर्भवेत् ॥ (शा० २।३२)

743. **लक्ष्मी**—शमी, लक्ष्मणेत्यन्ये, विष्णुक्रान्तेत्यपरे (सू० १९।२९)

744. **लता**—प्रियङ्गु: (शा० १०।६०; उ० ६०।४८)

745. **लताकस्तूरिका**—**दक्षिणापथे** विटप: शकुनापितुल्य: (सू० ४६।२०४)

746. **लम्बा**—कटुकालाबु: (चि० १९।६३)
तिक्तालाबू: (उ० ३४।७)

747. **लवङ्गम्**—श्रीचन्दनपुष्पम् (उ० ४६।२०२)

748. **लवली**—लवलीफलं सुगन्धिफलं स्वनामप्रसिद्धम्, तल्लक्षणमुच्यते- 'घनस्निग्धा
हरितांशु: प्रपुन्नाटसदृक्छदा।
सुगन्धिमूला लवली पाण्डुकोमलवल्कला ॥ (सू० ४६।१८९)
प्रभृतिग्रहणाल्लवलीफलानि (सू० ४६। १८७)

749. **लशुनः**—चित्रकमूलकलशुना: प्रसिद्धा: (सू० ४६।२२१)
लशति भिनत्ति रोगान् इति लशुनम् (उ० ६०।४६)

750. **लाङ्गल**—लाङ्गलशब्देन कलिहारिकोच्यते (चि० ९।५५)
लाङ्गलकी—कलिकारिका (सू० ३९।९, ४२।११)
लाङ्गलाख्या—कलिकारिका (चि० १८।३६)
लाङ्गलाह्वया—कलिकारिका (सू० ३७।१३)
कलिहारिका (चि० २।९०)

लाङ्गली—कलिका (हा)रिका (सू० ११।१३)
कलिकारिका (उ० ५७।११)
कलिहारिका (चि० ८।३९)

751. **लाङ्गूली**—कपिकच्छूः (सू० १९।२९)

752. **लामज्जम्**—उशीरभेदः (क० १।३५)
लामज्जकम्—उशीरभेदः (सू० ३९।६)
उशीरभेदः (उशीरमूलं-पा०) (चि० १७।७)
पर्वतोद्भूतमूलं, अन्ये उशीरमाहुः (उ० ४७।५८)

753. **लावाक्षः**—लवाक्षिसदृशतण्डुलः (सू० ४६।१२)

754. **लोणिका**—लोणिका (सू० ४६।२७४)

755. **लोध्रम्**—प्रसिद्धम् (सू० ३७।७)

756. **लोहम्**—अगुरु (चि० ८।४८)
अगुरुः (अन्ये)-(चि० १८।५२)

757. **लोहितशालिः**—रक्तशालिः (सू० ४६।४)

758. **लोहितिका**—मञ्जिष्ठा, **रामतरुणीत्यन्ये** (चि० ११।१०)

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759. **वक्रम्**—तगरम् (क० ५।६३, ६।३, ७।२९; उ० ९।१३, १८।९४)

760. **वचा**—स्वनामख्याताऽरुणवर्णा (सू० ३८।५४)
द्वितीयाऽरुणा (सू० ३९।३)

761. **वज्रप्रोक्ता**—वज्रकन्दः, स्नुहीत्यन्ये (उ० ६०।४८)

762. **वज्रवृक्ष**—सेहुण्ड इति लोके (सू० ३८।२०)
वज्राख्यः—द्वितीयसेहुण्डः (चि० ९।५५)

763. **वञ्जुलः**—वेतसः (सू० ३८।४८; चि० ५।८; उ० २६।१३)
जलवेतसः (क० ८।१०८)

764. **वत्सकः**—वात्सकं फलं इन्द्रयवाः (उ० ४०।४४)

765. **वत्सादनी**—गुडूची (सू० ३९।७)
वत्सपुत्रिका 'वत्सवतिया' इति लोके, गुडूचीत्यपरे (सू० ४६।२५४)

766. **वनमुद्गः**—वने जायते **कृष्णमुद्ग** इति प्रसिद्धः, **'मुद्गिका'** इति लोके (सू० ४६।२७)

767. **वयःस्था**—गुडूची (उ० ६०।४५, ४८)
गुडूची, ब्राह्मीत्यन्ये (उ० ३६।६)
ब्राह्मी, अन्ये गुडूचीमाहुः (उ० ३२।४)

768. **बरकः**—**वरटिका** कुधान्यविशेषः (सू० २१।२९)
वरटिका **शाकम्भरीभूमौ** प्रायशः (सू० ४६।२१)

769. **वरवास्तुकम्**—टङ्कवास्तुकम् (उ० १७।५०)

770. **वराङ्गम्**—**वनवासिकात्वक्** (क० ६।३)

771. **वराहकन्द:**—**वकालुक** इति प्रसिद्धः (सू० ४६।३०६)

772. **वरी**—शतावरी (चि० ३७।२०; उ० १७।३४)

773. **वरुणः**—**तिक्तसार: शाकद्रुम: 'वरुण'** इति लोके (सू० ३८।१०)
वृक्षविशेष: स्वनामप्रसिद्धः (सू० ४६।२५४)
वरुण: (पा०)—तिक्तशाको जलकूलजः (सू० ४६।२४६)

774. **वर्णक**:—रोचनिका (उ० १०।१०)
रोचनिका **कम्पिल्लक** इत्यर्थः, कंकुष्ठमित्यन्ये (उ० ३५।७)

775. **वर्धमान**:—एरण्ड: (क० ६।३)

776. **वर्षाभूः**—पुनर्नवा (सू० ४६।२२१; उ० ५५।४६)
रक्तपुनर्नवा (चि० २३।१२; उ० ३९।२०२, ४२।४६)
श्वेतपुनर्नवा (उ० २१।६; ४७।४६)
वर्षाभूद्वयम् (पा०)—(चि० ४।३२)

777. **वशिर:**—**मर्कटसंज्ञस्तृणजातिविशेषः**, सूर्यावर्त्तभेद इत्यन्ये (चि० ७।५)
मर्कटपिप्पली तृणजातिः **'अपामार्ग'** इति प्रसिद्धः (सू० ३८।१०)
अपामार्ग, सूर्यावर्त्तभेद इत्येके (सू० ३८।१२)
सूर्यावर्त्तः अपामार्ग इत्यपरे (सू० ३९।७)
सूर्यावर्त्तफलं देशान्तरे ज्ञेयम् (सू० ४६।१९०)

778. **वसुक:**—**बुक:**. 'बकपुष्प' इति लोके (सू० ३८।१२)
बुकः, केदारगिरौ 'बगुहल' इति प्रसिद्धः (सू० ४६।४३३) **बकपुष्पम्** (चि० ७।५)
शिवमल्लिका, 'बकपुष्प' मिति लोके (सू० ३९।७)
बुक:, 'बकपुष्प' इति लोके, अन्ये तु वसुकोऽर्क: (सू० ३८।१०)

779. **वह्नि:**—अजमोदा (उ० ५२।३५)

780. **वांशी**—वंशलोचना (उ० ३५।३)

781. **वाजिगन्धा**—अश्वगन्धा (उ० ४१।४२)

782. **वातघ्न:**—शोभाञ्जनक: (अन्ये) (चि० १६।४)

783. **वाताम:**—वातामादीन्युरुमाणान्तान्युत्तरापथे जातानि, तत्रैव प्रसिद्धानि । केचिद् व्याख्यानयन्ति—'तत्र वातामो मज्जमधुरस्निग्धो दीर्घाकारः (सू० ४६।१८७)

784. **वायसी**—काकमाची (चि० ९।३४)
काकतिक्ता 'चिरपोटिका' इति लोके 'काकमाची' इत्यन्ये। (चि० ९।२९)

785. **वारणकेशरम्**—नागकेशरम् (उ० ५०।२३)
786. **वाराहिकन्दः**—गृष्टिकाकन्दः (चि० १७।३६)
वाराही (पा०) – गृष्टिकोच्यते (सू० ४६।३०६)
787. **वार्त्ताकः**—वृन्ताको वर्त्तुलफलः 'बइगण' इति लोके (सू० ४६।२६२)
788. **वास्तुकः**—टङ्कवास्तुकः (सू० २०।५, ४६।३३५; चि० ६।८; उ० ४५।३१)
टङ्कवास्तुकः 'टंक चुच्चू' इति लोके (सू० ४६।२५६)
789. **विकङ्कतः** – कण्टकिका (चि० ११।१०)
कटायिका (चि० १८।१३)
790. **विकाणिका**—क्षीरकाकोली (उ० ६०।४७)
791. **विजया**—हरीतकी (उ० २४।२१, ३९।१९६)
792. **विडङ्गः**—प्रसिद्धः (सू० ३८।१८)
कृमिहा (सू०४५।११५)
793. **विदारिगन्धा**—शालिपर्णी (सू० १५।३३, १६।१९, ३८।४, ६६)
794. **विदारी**—विदारीकन्दः (सू० ३८।७२, ३९।८, ४६।२९८)
विडाली (विराली) (सू० ४४।१६)
विपादिककन्दः कोहलाकारो लोहितकुसुमः स च द्विविधः—दीर्घकन्दो बहुक्षीरः, हस्तिपादको ऽल्पक्षीरः (सू० ३८।४)
795. **विदुलः**—वेतसः (सू० ३९।३; चि० १।६६; उ० ४७।२८)
796. **विनिर्दहनी**—चित्रकः (उ० ४४।२८)
797. **विशल्या**—गुडूची (उ० ६२।३०)
पाटला (शा० १०।११)
काष्ठपाटला (क० ५।६१)
अग्निशिख वृक्षः (काष्ठपाटला=पा०) (चि० १८।४८)
काष्ठपाटला, इन्द्रवारुणीत्यन्ये (उ० ५५।४९)
798. **विशाला**—इन्द्रवारुणी (चि० ९।८)
799. **विश्वम्**—शुण्ठी (उ० ३९।२५६, ५२।१८)
विश्वभेषजम्—शुण्ठी (सू० ४४।५०)
विश्वा—शुण्ठी (चि० ३७।२०)
800. **विश्वदेवा**—**गाङ्गेरुकी** प्रसिद्धा '**गुडशर्करा**' (गुलसकरी) इति **पूर्वदेशे**, अन्ये **सितकुसुमां बलामाहुः** (सू० ३८।४) गाङ्गेरुकी 'गुडशर्करा' इति लोके, अन्ये सितकुसुमां बलामाहुः (शा० २।३२)
801. **विषम्**—प्रसिद्धम् (चि० ९।५५)
• **विषम् (पा०)**—अतिविषा, विषं वा बालकं तोयनामत्वात् (चि० ३८।५३)
802. **विषघ्नी**—हरिद्रा, अन्ये **निर्विषामाहुः** (उ० ६२।३०)

803. **विषमुष्टिकः— द्रेक्का** राजनिम्ब इति प्रसिद्धः, बृहदलम्बुषामपरे, कर्कोटीमन्ये (सू० ३८।१८)

804. **विषाणिका—मेषशृंगी** (सू० ३९।४; चि० ३१।५)
आवर्त्तनिका (चि० १८।४८)
विषाणिका (पा०), मेषशृंगी (उ० ६०।४७)

805. **वीरतरुः—शरः**, अन्ये तु वीरतरुः 'वेल्लन्तर' इति नाम्ना प्रसिद्धो **जांगलदेशे नर्मदातटे चर्मण्वतीनदीसमीपे च**, तल्लक्षणमुच्यते,
'वेल्लन्तरुर्जगति वीरतरुः प्रसिद्धः
श्वेतासितारुणविलोहितपीतपुष्पः।
आदारितुल्यकुसुमः शमिसूक्ष्मपत्रः
स्यात् कण्टकी विजलदेशज एष वृक्षः॥' इति (सू० ३८।१२)
वीरतरः शरः, वेल्लन्तरो वा (उ० ९।२०)
शरः (उ० ४०।४१)
बिल्वनासिका, शर इत्यन्ये (सू० ३९।७)
स्वनामप्रसिद्धः, अर्जुन इत्येके, कोकिलाक्ष इत्यपरे (चि० १५।४४)

806. **वृक्षः—**कुटजः (उ० ४०।६९)
वृक्षबीजं इन्द्रयवः (उ० ४२।५०)
वृक्षः—(पा०) कुटजः (चि० ११।१०)
वृक्षकः—कुटजः (सू० ३८।२०, ४५।११५; चि० १७।२२, १८।४७, २३।१२; उ० ४०।४०)
कुटजफलम् (उ० ४७।३७)
वृक्षकबीजानि इन्द्रयवाः (उ० ३९।१९१)
वृक्षजः—इन्द्रयवः (उ० ४२।७१)

807. **वृक्षादनी—वन्दाकः** (चि० ७।६; उ० ४०।४१)
वन्दाकः **'कवलेखू'** इति लोके, **वृक्षकलम्बुकमपरे** (सू० ३८।१२)
वन्दाकः, वृक्षकलम्बिकेत्यन्ये (सू० ४६।२४९)
वन्दाकः, वृक्षकलम्बिकामपरे (चि० ८।१३)
वन्दाकः, वृक्षकलम्बुकेत्यन्ये (उ० ९।१८)

808. **वृक्षाम्लम्—**तिन्तिडीकम् (उ० ४२।२९)

809. **वृश्चिकाली— वृश्चिया**(शा)कः (सू० ३८।१६)
वृश्चिकपत्री (सू० ४५।११)
कण्टकितमेषशृङ्गयुगाकारफला पाठापत्रा इषद्रोमशा श्वेतपुष्पगुच्छा दक्षिणावर्त्तवल्ली **मेषशृङ्गीभेदः**, वृश्चियाशाकमन्ये (सू० ३८।४) •

810. **वृश्चीरः—**शुक्लपुनर्नवा (उ० ५९।२४)

811. **वृश्चीवः**—श्वेतपुनर्नवा (उ० ३६।२०२)
शुक्लपुनर्नवा (उ० ४२।४६)

812. **वृषः**—वासकः (सू० ४६।२८१; उ० ३९।२२६)

813. **वेणुपत्रिका**—वंशपत्राणि, अन्ये वेणुपत्रिकां वंशसदृशपत्रिकां द्रव्यान्तरमाहुः (क० १।५३)

814. **वेणुः**—वेणोः करीराः वंशमूलाङ्कुरा (सू० ४६।३०५)
वेणुत्वक् वंशच्छली (उ० ५२।२२)

वेणुयवः—वंशफलम् (सू० ४६।२१)
वैणवो वेणुयवः (सू० २०।५)
अन्नजातिः (उ० २१।६)

815. **वेत्रं**—वेत्रफलं पद्मबीजसमम् (सू० ४६।१३६)

816. **वेत्राम्लम्**—अम्लवेतसम् (उ० १२।१८)

817. **वैजयन्ती**—तर्कारी (सू० ४२।११)
अरणिका (चि० ४।३२, ११।६)
अग्निमन्थवृक्षः (अरणिका-पा०)–(चि० १९।३९)

818. **व्याधिघातः**—किरमालकः (चि० ६।१४)

818a. **व्रीहिः**—वार्षिकास्तु व्रीहयः, 'कण्डितशुक्लास्तु व्रीहय इत्यन्ये (सू० ४६।४)

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819. **शकुनाहृतः**—**उत्तरकुरोः** सकाशाद् हंसैरानीतः, अवन्त्यां नगर्यां स एव वकनाम्ना प्रसिद्धः, **मगधदेशे** तु पाशक इति, वृद्धवैद्यास्तु—
'द्वीपान्तरात् समानीतो गरुडेन महात्मना।
शकुनाहृतः स शालिः स्यात् गरुडापरनामकः॥'
इत्याहुः (सू० ४६।४)

820. **शक्रयवाः**—इन्द्रयवाः (उ० ३९।२२७; ४०।६६)

शक्रजा यवाः—इन्द्रयवाः (चि० ३८।२७)

821. **शङ्खालुकं**—काष्ठालुक-शङ्खालुक-रक्तालुकोत्पलकन्दाः स्वनामप्रसिद्धाः (सू० ४६।२९८)

822. **शङ्खिनी**—यवतिक्ता (चि० १७।३५)
यवतिक्ताभेदः (सू० ४२।११; चि० ४।२७, ५।१८, १४।८, १९।६८, ३१।५)
यवतिक्ताभेदः सुदुग्धा बृहत्पत्रा (सू० ३७।१२)
यवतिक्ता भेदः **श्वेतबुध्ना** इत्येके (सू० ३८।२९, ३९।४)
यवतिक्ताभेदः अन्ये शङ्खिनी यवतिक्ताभेद इत्याहुः, अपरे तु श्वेत

बुध्नामाहुः (सू० ४४।८४)
श्वेतश्रीफलिका, अन्ये यवतिक्ताभेद माहुः (सू० ४५।१२४)
तत् (सप्तला) भेदः (चि० १०।१२)

823. **शटी**—स्वनामप्रसिद्धा (सू० ४६।२७४)

824. **शणः**—परिपाके सस्वनफलः (सू० ३७।६)
बन्धनार्हत्वक् प्रसिद्धः (सू० ४६।२८१)
प्रसिद्धः (सू० ४६।२४६)

825. **शणपुष्पी**—शणसदृशविटपः 'सणहुली' इति लोके (सू० ३६।३)

826. **शतपर्वकः**—जलगण्डीरः (उ० ५८।४४)

827. **शतवीर्या**—शतावरी, नीलदूर्वेत्यन्ये (सू० १६।२६)

828. **शतावरी**—सूक्ष्मपत्रा '**शताउरी**' इति लोके (सू० ३८।४)
प्रसिद्धा (सू० ३८।१०)
शतमूली स्वनामप्रसिद्धा (सू० ४६।२६८)
महदल्पभेदेन शतावरी द्विविधा (सू०४६।३०१)

829. **शमी**—शमीफलं सङ्करमुच्यते (सू० ४६।१६३)

830. **शम्पाकः**—किरमालकः (सू० ४६।२०७; चि० ३१।५, ३८।४३)

831. **शरः**—प्रसिद्धः (चि० १४।१६)
शरकाण्डः शरेषिका (चि० ४०।४)

832. **शल्लका (पा०)** शल्लकी (उ० ५१।३४)
शल्लकी—गजभक्ष्या '**साल**' इति लोके (सू० ३८।१४)

833. **शाकः**—मसृणकर्कशोदरपृष्ठदलो वृक्षविशेषः (सू० ३८।४३)
खरमसृणपत्रपृष्ठोदरः (सू० ४२।११)
कर्कशमसृणपृष्ठोदरपत्रो वृक्षः (चि० ७।६)
खरमसृणपत्रो महातरुः (चि० १८।३२)
वृक्षविशेषो महाखरपत्रलक्षणः (नि० १६।३७)
महावृक्षः कर्कशपत्रः (शा० १०।५६)
कर्कशपत्रवक्षः '**सागवान**' इति लोके (चि० १५।२२)
महाखरपत्रः, **शाखोट** इत्यन्ये (चि० ६।१०)
महापर्णः 'श्रीपर्ण' इति लोके (क० ६।३)

834. **शार्ङ्गेष्टा**—भुंभुरुट्टाको वेष्टितफलः काकमाच्यनुकारः (चि० ३७।३६)
काकतिक्ता '**भुंभुरुट**' इति लोके (चि० १२।६)
काकजंघा (चि० २३।१२)
काकजंघा '**विकसवनी**' इति लोके, काकमाचीत्यन्ये। अन्ये तु शार्ङ्गेष्टा **काकतिक्ता** गौरवर्त्तुलावगुण्ठितफला 'चिरपोटिका' इति

प्रसिद्धा, भुरूदाका' इति पूर्वदेशे, काकादनीत्यपरे सा च गुञ्जेति प्रसिद्धा (सू० ३८।६)

काकतिक्ता गौरवर्त्तुलावगुण्ठितफला 'चिरपोटिका' इति प्रसिद्धा 'झझरुष' इति पूर्वदेशे, काकजंघामन्ये, काकामाचीत्यपरे (सू० ३८।५४)

विटपकरञ्जः, चिरपोटिकेत्यन्ये, अपरे तु काकजंघामाहुः (सू०४४।३५)

काकतिक्ता 'भुंभुरुटा' इति लोके गूथकरञ्ज इत्यपरे (चि० ६।७)

835. **शालः**—शङ्कुः (चि० १६।३३, २२।६६)

सर्जभेदः (उ० १७।८)

प्रसिद्धः (उ० ४१।५०)

सालः—शङ्कुः (सू० ३८।८, १४।३६)

सर्जः (सू० ३८।१४)

शालनिर्यासः—सर्जरसः (उ० ५०।१८)

राला (उ० ५१।५१)

836. **शालामुखः**—कृष्णशुक्लाकारतण्डुलः (सू० ४६।१२)

837. **शालिः**—शालय इति अकण्डितशुक्ला हैमन्ताः, अन्ये तु कण्डितशुक्ला अकण्डितशुक्लाश्च हैमन्ताः शालयः, ग्रैष्माः षष्टिकाः, 'प्रायेण गर्भपाकाः षष्टिका' इत्यन्ये; वार्षिकास्तु व्रीहयः 'कण्डितशुक्लास्तु व्रीहय इत्यन्ये। सू० ४६।४)

838. **शालूः**—पद्मकन्दः (उ० ५४।४)

शालूकम्—प्रसिद्धम् (सू० ४६।४६४)

839. **शाल्मली**—प्रसिद्धः (सू० ४६।२४६)

शाल्मलीवेष्टकः—शाल्मलीनिर्यासकः, अन्ये वेष्टकं वृन्तमाहुः (उ० ४०।६६)

840. **शाबरः**—रोध्रः (क० २।५१)

सावरकम्—रोध्रम् (उ० ४०।४०)

सावररोध्रः—लोध्रस्तस्यैव ग्राहित्वात्, नेतरस्तस्य विरेचनत्वात् (सू०३८।४६)

सावररोध्रः—श्वेत स्थूलत्वक् (सू० ३८।१४)

840a. **शिंशपा**—**कृष्णसारा** स्वनामख्याता (सू० ३८।२०)

841. **शिखी (पा०)**—लांगलकी (क० ८।१३६)

842. **शिग्रुः**—**शोभाञ्जनकः** (सू० ३७।६, ३८।१०, ३६।६, (पा०) उ० १७।४५,५१; ४४।२६, ४५।३५, ६१।२३)

शोभाञ्जनफलम् (सू० ४५।११५)

शोभाञ्जनकः, **सुवासमित्यन्ये** (सू० ४६।२२१)

शोभाञ्जनकः, **विटपशाकमन्ये** (उ० २१।६)

मधुशिग्रुः (उ० २१।१७)

विटपशाकः, शोभाञ्जनमपरे (चि० ६।१०; उ० ४२।६४)
शोभाञ्जनानुकारी विटपः, शोभाञ्जनमपरे (उ० ३६।२७२)

843. **शिम्बा** (पा०)—तत्रापि स (हरितमुद्गाः) एवार्थः (उ० १७।२७)
शिम्बी—शिम्बीशब्देनात्र हरितमुद्गाः चक्षुष्यत्वात् (उ० १७।२७)

844. **शिरीषः**—विषघाती स्वनामख्यातः (सू० ३६।६)
शिरीषमाषकाः शिरीषबीजानि (क० १।५०)

845. **शिवाटी**—श्वेतपुनर्नवा, शेफालिकेत्यन्ये (उ० २३।४)

846. **शीतम्**—रसाञ्जनम्, कर्पूरमन्ये (उ० १७।१३)

847. **शीतपाक्यम्**—बलाफलम् (सू ४६।१६०)

848. **शीतफलम्**—'दावणाम्लिका' इति प्रसिद्धम्, काश्मीराम्लिका इत्येके (सू०४६। १६३)

849. **शीतभीरुकः**—शीताद् बिभेतीत्येवं शीतभीरुको लोकादवगन्तव्यः। (सू० ४६।४)

850. **शीतशिवम्**—कर्पूरम् (सू० १४।३५, ४२।११)
कर्पूरं, शतपुष्पाभेदमेके, गवेधुकेत्यपरे (सू० ३६।६)
कर्पूरं, शमीत्यपरे (क० ६।१८)
शतपुष्पाभेदः (चि० ११।१०)

851. **शीर्णवृन्तं**—सुवासकं त्रपुषभेदः, अन्ये तु शीर्णवृन्तं **कर्बुरमाहुः** एकेतु शीर्णवृन्तं पाकावस्थायां यस्य वृन्तं शटितं भवतीत्यर्थः अपरे तु **कर्बुरभेदं** खुदपुत्रकमाहुः। (सू० ४६।२१६)

852. **शुकः**—ग्रन्थिपर्णः (चर्मकारवटः (पा०)-(चि० १८।३६)
शुकनसा—चर्मकारवटः (चि० १७।३७, १६।६३)
शुकनासा—चर्मकारवटः '**कुप्यक**' इति **कान्यकुब्जे**, चर्मकारजम्बूपलाशिका (प्रभासिका) इति **मालवीया वदन्ति** (चि० १।११५)
स्योनाकः (सू० ४२।११)
शुकाख्यः चर्मकारवटः (क० ७।३४)
शुकाख्या—चर्मकारवटः, **शुकशिम्बामपरे** (उ०५१।२३, ४४।१६)
चर्मकारवटः (चि० २।६०)
शुकाह्वयः—चर्मकारवटः (चि० १८।४८)

853. **शुण्ठः** (पा०)—स्वनामख्यातः (सू० ४६।२२१)

853a. **शृगालविन्ना**—पृश्निपर्णी (चि० ५।७; उ० ५८५६)
पृश्निपर्णीभेदः (उ० ४२।११३)
शृगालविन्ना (पा०)—**पृथकपर्णीभेदः दीर्घपत्रा सिंहपुच्छा** (सू०३८।४)

854. **शृङ्गबेरम्**—शुण्ठी (सू० ३८।२२,३६।६, ४६।२२१; ४०।५५,७०, ४७।८० ५०।२६)

आर्द्रकम् (चि० ५।२४, १८।५१)

856. **शृङ्गाटकम्**—जलमध्ये त्रिकण्टकम् (सू० २६।२३; चि० ११।१०,१७।६)
जलमध्ये त्रिकण्टकं **'सिंघाड़ा'** इति लोके (सू० ४६।२६८)
त्रिकण्टकं जलजं फलम् (चि० ३।६१)
द्विविधं स्थूलाल्पभेदेन (सू० ४२।११)
शृङ्गाटी—जलज द्रव्यं त्रिकण्टकफलम् (उ० ४२।७०)

857. **शृङ्गी**—कर्कटशृङ्गी (चि० ५१।२१, ५२।१४, ६०।४८)

858. **शेफालिका**—रक्तवृन्ता शारदकुसुमा (सू० ६।१५)

859. **शेलुः**—श्लेष्मातकः (सू०४६।४३१; चि० ३८।८५; क०२।४५; उ० ४०।११३)
श्लेष्मातकः 'लिसाड' इति लोके (सू० ४६।२४६)
शेलूः—दक्षिणापथजं शाकं, श्लेष्मातकमपरे (उ० ४५।१६)

860. **शैलभेदः**—पाषाणभेदः (उ० १०।४)

861. **शैवलम्**—शैवालम् (सू० १३।१४, ३६।८; चि० ५।८, ११।६)
दूर्वा (उ० १०।४, २६।१४)
दूर्वा, हठमित्यन्ये (उ० २१।४५)
शैवालम्—शैवलम् (सू० ४५।११)

862. **श्यामा**—त्रिवृत् (चि० १८।३४, ५२; उ० २४।२६)
त्रिवृद् विशेषः (चि० ८।३६,२०।५१)
श्वेता त्रिवृत् (सू० ३८।२६)
कृष्णमूला त्रिवृत् (सू० ३६।४)
अरुणामूला त्रिवृत् (उ० ४२।६४, ५५।५८)
वृद्धदारुकः (सू० ४४।१६, २३, ४५।१२४; चि० ३७।१३)
वृद्धदारकः (चि० १०।१२, १४।६, १०; १७।२२, १६।६८, ३७।४०, ३६।३०७; उ० ४२।१२७, ४३।१६)
प्रियङ्गुः (चि० ३७।२७, ३८।५३; क० १।५७)
त्रिवृद् विशेषः, वृद्धदारुक इत्यन्ये (चि० ५।७)
श्यामालता, प्रिय ङ्गुरित्यपरे (क० १।३७,५।८५)

863. **श्यामाकः—श्यामाकस्त्रिविधः-श्यामाकः, उष्ट्रश्यामाकः, हस्तिश्यामाकश्चेति।**
'श्यामाक' शब्देन तोयश्यामाक उच्यते। उष्ट्रश्यामाकः स्थूलश्यामाकः, हस्तिश्यामाकः श्यामिकेति लोके

864. **श्रवणः**—तापसवृक्षः **'इंगुदी'** इति लोके (चि० ३२।५)

865. **श्रवणाह्वया** – मुण्डितिका (सू० ३७।२७)

866. **श्रीः**—नवनीतखोटिः सरलनिर्यासः (चि० २२।६६)
श्रीवेष्टकः **नवनीतधूपः 'गुग्गुली'** इति लोके (उ० २४।२७)

श्रीनिकेतः—नवनीत धूपः सरलनिर्यास इति (चि० ६।१२)
श्रीवेष्टकः—सरलरसो नवनीतपिण्डप्रायः 'गुग्गुली' इति लोके प्रसिद्धः (सू० ३७।२१)
सरलचोपः 'गुग्गुली' इति लोके (सू० ३८।२४)
नवनीतधूपः सरलनिर्यासः (चि० ११।१०)
सरलनिर्यासः (चि० २२।५)

867. **श्लेष्मातकः**—शेलुः **'लिसोडा'** इति लोके (चि० ५।१०)
बहुवारः (क० ६।३)
श्लेष्मातकी—**'बहुवारः'** इति लोके (क० ५।७५)

868. **श्वदंष्ट्रा**—गोक्षुरक; (सू० ३८।४, १२; ४६।४३३; चि० ६।७, ३६।१७०; उ० ५८।४४, ५८, ५६।१७)

869. **श्वेतः**—श्वेतस्यन्दः (चि० १६।४२)

870. **श्वेतकर्कटकम्**—त्रपुसम् (उ० ५८।४२)

871. **श्वेता**—वचा (क० १।६५)
श्वेतवचा (सू० ३६।३)
श्वेतस्यन्दः (क० १।५४, ५।७६; उ० २४।३२)
श्वेतस्यन्दा (चि० २२।६३; क० ७।२४)
कटभी (गयीमते)—(क० १।६५)
कटभी (अन्ये)—(क० ७।५२)
श्वेता (पा०) वचा (क० ६।१६)
श्वेताद्वयम्—श्वेते द्वे इति श्वेता महाश्वेता च, कटभीद्वयमित्यर्थः, अन्ये तु श्वेते द्वे श्वेतस्यन्दः श्वेतवचेति भाषन्ते (क० ६।३)
श्वेते इति कटभीद्वयम् (क० ६।२६)

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872. **षड्ग्रन्था**—वचा (चि० ६।८, ३८।६८, ४२।७१)

873. **षष्टिकः**—गौरषष्टिकः (सू० २०।५, ४६।८)
व्रीहिभेद एव (सू० ४६।८)
ग्रैष्माः षष्टिकाः, 'प्रायेण गर्भपाकाः षष्टिका' इत्यन्ये (सू० ४६।४)

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874. **सकलकन्दः (पा०)**—तत्रापि स (ग्राम्यकन्द) एवार्थः (सू० ४६।३०६)

875. **सतीनः**—वर्त्तुलकः (सू० २०।५, ४६।२७, ३३५)

वर्त्तुलकलाय: (सू० ४६।२६२; उ० ४५।१६, ४६।१६; चि० ३।५)

876. **सदापुष्पी**—अर्क: (सू० ४३।३)

877. **सदाभद्रा**—काश्मरी (उ० २४।३२)

878. **सप्तच्छदः**—सप्तपर्ण: 'सातवन' इति लोके (सू० ३८।६४)

सप्तपर्ण: (सू० ३९।४; उ० ३९।१८६, २५७, ५१।३६)

सप्तपर्ण:—शाल्मलीसदृशपर्णो गजमदगन्धपुष्प: शरदि विकसनशील:उच्चैर्वृक्ष: 'सातवन' इति लोके (सू० ३८।६)

सप्ताह्व:—सप्तपर्ण: (सू० ६।३६; चि० ९।५०)

879. **सप्तलिका**—यवतिक्ता (चि० १८।३४)

880. **समङ्गा**—**अञ्जलिकारिका 'लज्जालु:'** इति लोके (सू० ३८।४५, ४६)

स्पर्शरोदनिका लज्जालुरिति लोके (चि० ९।७)

लज्जालु: (उ० ६१।३१)

लज्जालुका (उ० ४०।७३, १३४)

वराहक्रान्ता (क० ८।१३१; उ० ४०।१२२)

मञ्जिष्ठा (स्पर्शरोदनिका 'लज्जाउली' इति लोके, वराहक्रान्तेत्यपरे-पा०) (चि० २।७३)

मञ्जिष्ठा (स्पर्शरोदनिका-पा०)—(चि० २।८२)

अञ्जलिकारिका लज्जालुका इति लोके प्रसिद्धा, वराहक्रान्तामपरे (सू० ३७।२४)

अञ्जलिकारिका, वराहक्रान्तेत्यपरे (चि० ८।४४; उ०२१।४६, ३९।१८३)

मञ्जिष्ठा(अञ्जलिकारिका–पा०), वराहक्रान्तेत्यपरे (चि०१६।१५)

लज्जालुका, अन्ये वराहक्रान्तामाहु: (उ० ४०।६९)

881. **सर**:—सरकर्णिका (सू० ४६।२१)

882. **सरलः**—वृक्षविशेष: (चि० ३८।२५)

883. **सरला**—त्रिवृत् (सू० ३९।९; चि० १४।१०; १७।१४, २७, १९।२८, २२।५५; उ० २४।३३)

सरतीति सरला त्रिवृत्, विरेचनीयत्वात् (चि० ३७।१२)

अरुणमूला त्रिवृत् (सू० ३७।६)

शुक्ला त्रिवृत् (उ० ३७।४)

त्रिवृत् किंचित् **सरलं शालतरुमाहुः** (चि० १८।७)

सरल:, विंशसिकामन्ये (सू० ३७।२४)

धूपकाष्ठ:, (चि० २५।१९)

884. **सर्जः**—लघुसर्ज: (चि० ९।१४)

शालभेदः (सू० १४।३६)
सर्जभेदः 'राल' इति प्रसिद्धः अन्तपदलोपात् (सू० ३८।२४)
सर्जकः—स्वनामप्रसिद्धो वृक्षविशेषः (क० ६।३)
सर्जनाम– सर्जवृक्षमूलम् (चि० १।६६)

885. **सर्जरसः**—'राला' इति लोके प्रसिद्धः (सू० ३७।२१)
राला (सू० १४, ३६; चि० २१।६६; उ० २४।२७)
रालः (उ० ३१।४)

886. **सर्पगन्धा**—नाकुली (क० ५।८४)
सर्पच्छत्रिका (क० ७।२६)
वर्षासु छत्राकारा (उ० ६०।४४)

887. **सर्पाक्षी**—लोहितपुष्पा **शंखपुष्पीभेदः** (क० ८।११७)
रक्तपुष्पा **पूर्वदेशे** प्रसिद्धा (क० ६।२२)

888. **सर्षपः**—सर्षपराजिके प्रसिद्धे (सू० ४६।२२१)

889. **सविषसत्त्वचर्णम्**—वृश्चिकालीनामकं क्षुपभेदं केचित् कथयन्ति। (चि० २३।५)

890. **सहकारः**—आम्रः (सू० ४५।१२७)

891. **सहचरः**—**कण्टशेलियाकः** (सू० ३६।७)
श्यामा (चि० २५।२८)
सहाचरः—सैरीयः (कण्टसेलुयाकः-पा०)—(चि० ३७।२०)
सहाचरद्वयम्—**कण्टशेलुद्वयम्** (सू० ३८।१२)

892. **सहदेवा**—बलाभेदः पीतपुष्पा 'काङ्कही' इति लोके (**शा०** २।३२)
पीतपुष्पा बला (उ० ३०।७)
गाङ्गेरुकीति प्रसिद्धा (चि० ५।१२)
सहदेवी—बलाभेदः पीतपुष्पा '**कांकही**' इति लोके (सू० ३८।४)

893. **सहस्त्रवीर्या**—दूर्वा—(उ० ५८।५६)
श्वेतदूर्वा (सू० १६।२६)

894. **सहा**– माषपर्णी (चि० ५।१२, २२, २३।१२)
मुद्गपर्णी (क० ८।५२)
मुद्गपर्णी, माषपर्णीत्यन्ये (उ० १७।३४)
सहाद्वयम्– मुद्गपर्णी-माषपर्ण्यौ (सू० ४६।४६)
सहे मुद्गपर्णी-माषपर्णी च (चि० २।३६)
सहे मुद्गपर्णी-माषपर्ण्यौ (क० ६।२१; उ० ३१।३)
द्वे सहे मुद्गपर्णी-माषपर्णी च (उ० ४०।४१)

895. **सातला**—**स्नुहीभेदः** (सू० ३८।२६)
सेहुण्डभेदः, अपरे **बुध्नामाहुः** (सू० ३६।४)

स्नुहीभेदः, अपरे श्रीफलिकामाहुः (सू० ३६।५)

896. **सारिवा**—जम्बूपत्रा दुग्धगर्भा वल्ली स्वनाम प्रसिद्धा (सू० ३८।४)
प्रसिद्धा (उ० २६।३५)
उत्पलसारिवा (क० ८।१३२; उ० १७।८७, ३६।१६६)
उत्पलसारिवा सुगन्धमूला (उ० ३६।२१८)
सारिवा उत्पलसारिवा च (उ० ३६।२३०)

सारिवाद्वयम्—आस्फोता कालवल्ली च (उ० ६१।३५)

897. **सिंहः**—**रक्तशोभाञ्जनः** (चि० ६।२७)

897a. **सिंही**—**बृहत्कण्टकारिका** (उ० ३६।२२१)

897b. **सिञ्चितिका**—सिञ्चितिकाफलं तद (बदर) भेद एवातिमधुरो **मुष्टिप्रमाण उत्तरापथजः** (सू० ४६।१३६)

898. **सितकर्णिकः**—**श्वेतकर्णिकारः** (उ० ४५।२०)

898a. **सिता**—शर्करा, श्वेतदूर्वेत्यन्ये (सू० ३७।२५)

899. **सिद्धार्थः**—सिद्धार्थकाः सर्षपाः (सू० १६।१६)
सर्षपः (सू० ३६।६; उ० १७।८७, ६१।३२)
श्वेतसर्षपः (सू० ४६।४६; उ० ४०।३६, ६०।४३, ४६)

900. **सिन्दुकः**—निर्गुण्डी (उ० ३१।७)
सिन्दुवारः—निर्गुण्डी (उ० ५५।१६)
सिन्धुवारः—निर्गुण्डी (सू० ४६।२८६)
निर्गुण्डीभेदः (क० ६।२१)
श्वेतपुष्पा निर्गुण्डी (क० ५।८४)
सितसिन्धुवारः—श्वेतनिर्गुण्डी (क० ५।६६)

901. **सुगन्धकः**—देवशालिः (सू० २०।५)
देवशालिः पाञ्चाले (सू० ४६।४)
द्रोणपुष्पः, अन्ये तु सुगन्धको **बृहत् सुगन्धतृणम्** (सू० ३८।१८)
गन्धतृणमल्पं भूस्तृणं, सुगन्धितृणमिति केचित्, तत्रापि **नार्थभेदः** (सू०४६।२२१)

902. **सुगन्धा**—**सर्पगन्धा नाकुलीति** यावत् (क० ५।७६)
सुगन्धिका—उत्पलसारिवा (चि० १७।८, २८)
सर्पगन्धिका (क० ५।६६)
सर्पसुगन्धा (क० ६।१५)

903. **सुधा**—सेहुण्ड इति लोके (सू० ४४।४, ३६)
सेहुण्डः (सू० ३८।२६, ४४।७८; चि० २।६१, १८।५२)
स्नुही (चि० ८।५०)

904. **सुनिषण्णकः**—**सिरिबालिका** इति लोके, श्री ब्रह्मदेवस्तु **चतुर्दलमाह**। तल्लक्षणं कथ्यते—
'चांगेरीसदृशैः पत्रैः सुनिषण्णश्चतुर्दलः।
शाको जलान्विते देशे चतुष्पत्रीति कथ्यते ॥' इति (सू० ४६।२६२)
शिरबालिका, चतुष्पर्णीत्यन्ये (सू० १६।३३, २०।५, ४२।११; उ० ४५।१६)
चतुष्पत्री, अन्ये शिरबालिकामाहुः (उ० १७।५०)

905. **सुमनः**—सुमनः फलैः जातीफलैः (सू० ४६।४८५)
सुमना—जाती (सू० २८।११, ३७।१२, ३६।६, ४२।११; चि० ६।१०, ४०; १६।१७; उ० १७।६७, ३६।२३६)

906. **सुमुखः**—**वनबर्बरिका** (सू० ४६।२२१)
राजिका, अन्ये तु वनबर्बरिका **'सउहा'** इति नाम्ना **जेजोभुक्तौ** प्रसिद्धा (सू० ३८।१८)

907. **सुरद्रुमः**—देवदारु (चि० ३७।१६; उ० ६१।३१)
सुरा—सुराह्वम् (उ० ६२।३०)
सुराख्यम्—देवदारु (उ० ४१।४८)

908. **सुरभिः**—रास्ना (चि० ५।७)

909. **सुरसः**—तुलसी (उ० ४२।२८)
सुरसा—तुलसी (उ० ४२।६४, ६२।३०)
'तुलसी' इति लोके (सू० ३६।६)
सुरभिपर्णी 'तुलसी' इति लोके (सू० ४६।२२१)
सुरसाग्रजं तुलसीपल्लवं, मल्लिकाकुसुममिति केचित् (क० ६८)
सुरसाद्वय—सुरसे द्वे श्वेतकृष्णकुसुमे, ते च लोके 'तुलसी' इति प्रसिद्धे (सू० ३८।१८)
सुरसे द्वे श्वेतकृष्णकुसुमे (सू० ४६।२३५)
सुरसी—तुलसी (क० ५।७०)

910. **सुरसी**—कपित्थसदृशपत्रा **'बिल्वनासी'** इति लोके प्रसिद्धा, श्वेतनिर्गुण्डीत्यन्ये (सू० ३८।१८)

911. **सुरेन्द्रम्**—सुवर्णम्, कुटजमन्ये (क० ३।१४)

912. **सुरेन्द्रकन्दः**—**वज्रकन्दः** (सू० ४६।३०५)

913. **सुवर्चला**—**सूर्यावर्त्तः 'सौञ्चली'** तिलोके (सू० ३७।१२)
सूर्यावर्त्तः (सू० ३६।३०, ४२।११, ४५।११५; चि० २३।१२)
सूर्यावर्त्त भेदः (सू० ४६।२०४)
सूर्यभक्ता (शा० १०।११; चि० २।८२; उ० ४७।३४)

सूर्यावर्त्तः, केचित् मारिषसदृशदण्डमार्त्तगलसदृशपत्रं **लप्पसमाहुः** (सू० ४६।२६२)

914. **सुवर्णक्षीरी**—कङ्गुष्ठम् (चि०४।२७)
अनन्तासदृशपत्रा, कङ्गुष्ठमित्यपरे (सू० ३८।२६)
अनन्तासदृशपत्रा **'हियावलि'** इति लोके कङ्गुष्ठइत्यपरे(सू०३६।४)

915. **सुवहा**—**गोधापदी** (चि० २।६०; उ० ३८।३, ५१।२३)
गन्धनाकुली, नापिणीति लोके, गोधापदीत्यपरे, कन्दालीत्यन्ये (चि० १७।४०)

916. **सुषवी**—पानीयवल्ली (चि० ५।७, १२)
कारवेल्लकः, अन्ये तु पानीयवल्लीमाहुः (सू० ३८।६)

917. **सूरणः**—स्वनामप्रसिद्धः (सू० ४६।३०६)

918. **सूर्यवल्ली**—पटोलसदृशपत्रा वल्ली (चि० ३१।५)
पटोलसदृशपत्रा, यस्याः पत्ररसेनाक्तं मांस स्विन्नमिव भाति, अन्ये सूर्यावर्त्तमाहुः (क० २।४५)
अर्कपुष्पी, सूर्यावर्त्तभेद इत्यन्ये सुवर्चलायाः पूर्वपठित्वात् (सू० ४५।१२०)

919. **सेव्यम्**—उशीरम् (उ० ४२।११६)

920. **सैरेयकः**—**कण्टसेलियाकः** (सू० ३८।७३; चि० २५।३२)
कण्टशेलुवाकः (चि० ५।१२)
कण्टशेलुकः (चि० ३।६१)

सैरेयकद्वयम्—**रक्तपुष्पनीलपुष्पकण्टशेलुआद्वयम्** (सू० ३८।१०)

921. **सोमः**—सोम एव (सू० ३७।२४)
सोम एव, सोमवल्कल इत्यन्ये. अपरे **सोम ब्राह्मी** इत्याहुः (सू० ३७।२३)
सोमलता, कट्फलमित्यपरे (चि० १८।३३)
सोमसंज्ञः, सोमलतेत्यन्ये, कट्फल इति जेज्जटाचार्यः तन्नेच्छति गयी, तस्य तीक्ष्णोष्णत्वात् (चि० १७।२१)
सोमवल्कः कट्फलाख्यः (क० ६।३)
सोमे चन्द्रमसि (चि० ३०।३०)

922. **सोमराजी**—बाकुची (क० ५।८४, ६।१८)

923. **सोमवल्कः**—कट्फलः (सू० ३७।२४; चि० १२।६; क० १।६८, ३।६)

924. **सोमवल्ली**—गुडूची (क० १।५४; उ० २८।७)

925. **सोमा**—गुडूची, सोमलतेत्यन्ये (क० १।३७)
सोमाह्वया (पा०)—त्रिसन्धिका 'सोमलता' इत्यपरे (चि० २।३६)

926. **सौगन्धिकम्**—कुमुदभेदः (उ० ४५।४०)

नीलोत्पलाकारवर्णमुत्पलं सुगन्धि च (सू० ३८।५२)
गर्दभपुष्पाभिधानमत्यन्तसुरभि चन्द्रोदयविकाशि (सू० १३।१४)

927. **सौवीरम्**—महत्तममामपक्वास्थासु मधुरं मरुदेशजम् (सू० ४६।१३६)

928. **स्थिरा**—शालपर्णी (चि० १७।११ क० २।४८; उ० ३६।२१६)

929. **स्थूलकन्द**—ग्राम्यकन्द: (सू० ४६।३०६)

930. **स्थौणेयक:**—थुणेरक: (सू० ३८।२४)
ग्रन्थिपर्णकम् (क० ६।१६)

931. **स्नुक्**—सेहुण्ड: (सू० ३६।४)
स्नुही—सेहुण्ड: (सू० ३७।१६; चि० ४।३०, ८।४८, ६।५४, १४।१०)

932. **स्पृक्का**—कुटिलपुष्पा सुगन्धिद्रव्यमौत्तरापथिकम् (सू० ३८।२४)

933. **स्फूर्जक:**—फणिज्जकाकार: प्रायश: पारियात्रे भवति (चि० ५।१८)
वनकुरण्टकाकार: फणिज्जकापरपर्याय: (उ० ३६।१८६)
स्फूर्जक: (पा०)—श्योनाकनाम्ना प्रसिद्ध: (लकुचाकारपत्रकाण्ड:) (सू० ३८।८)

934. **स्यन्दन:**—अनेनैव नाम्ना प्रसिद्ध: (उ० १०।६)

935. **स्वयंगुप्ता**—कपिकच्छू: (चि० २६।३३; उ० ४६।२६, ५८।५४)

936. **स्वादुकण्टक:**—विकङ्कत: **'वृक्षकण्टकारिका'** इति प्रसिद्धा (सू० ४२।११)
गोक्षुर, **कण्टकारिवृक्षमन्ये** (चि० २२।३६)

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937. **हंसपादी—मधुश्रवा** हंसपदाकारपत्रा पीतपुष्पा जलयु (मु) क्तदेशजाता **'हंसपाई'** इति लोके प्रसिद्धा (सू० ३८।४)
हंसाह्वया—हंसपदी (चि० १८।४७)

938. **हठ:**— **जलकुम्भिका** (चि० ११।६, २६।२६)
जलकुम्भिका, अभूमिलग्नमूल: तृणविशेष: इत्येके (सू० ४५।११)

939. **हयमारक:**—करवीर: (सू० ३७।१०; चि० ८।५०)

940. **हरिगन्धा**—अश्वगन्धा (उ० ३५।४)

941. **हरिचन्दनम्**—रक्तचन्दनम् (उ० ४७।६३)

942. **हरिद्रा**—पिण्डहरिद्रा (उ० ४४।१७)
केचित् हरिद्राशब्देन आदौ दारुशब्दलोपात् दारुहरिद्रां गच्छन्ति (उ० ४४।१७)
हरिद्राद्वयम्—हरिद्रे हरिद्राद्वयम् (उ० ४०।४०; चि० ६।८)

943. **हरिमन्थ:**—चणक: (सू० ४६।२७७)

944. **हरिवृक्ष:**—इन्द्रवृक्ष:, धवाकार इत्येके (चि० ११।१०)

945. **हरेणु:**—सतीनभेद: **वर्त्तुलकलाय:** (सू० २०।५)

वर्त्तुलकलाय: (सू० २१।१९)
स्वल्पवर्त्तुलः (सू० ४६।२७)
कलाया: (चि० २।४०)
हरेणवो रेणुका: (सू० ३७।१३)
हरेणुका (उ० १७।२३)
रेणुका नाम गन्धद्रव्यम् (चि० २।७५)

हरेणुका—रेणुका (सू० ३८।२४; चि० २।८२; क० ६।१६; उ० १०।९, ३९।१६९, १७१)

946. **हस्तिकर्णः**—गजकर्णाकारैकपत्रः **'भूपलाश'** इति लोके, रक्तैरण्ड इत्यन्ये (सू० ३९।९)
महापर्णो 'भूपलाश' इत्युच्यते, अन्ये रक्तैरण्ड माहुः (सू० ४५।११५)

947. **हस्तिपिप्पली**—गजपिप्पली (सू० ३८।२२)

948. **हस्त्यालुकम्**—**महत् काष्ठालुकमित्येके** (सू० ४६।२९८)

949 **हायनकः**—**घोटकपुच्छः** स च शालिविशेषः (सू० २१।२३)
'शङ्कुवाक' इति लोके जेज्जटस्तु घोटकपुच्छ इत्याह। (सू० ४६।४)

950. **हिङ्गु**—आर्द्रकहिङ्गु जीरका: प्रसिद्धाः (सू० ४६।२२१)

951. **हिमम्**—चन्दनम् (उ० ४२।७१)

952. **हिरण्यपुष्पी**—कलिकारिका (शा० १०।११)

953. **हिंस्रा**—बृहद्हिंस्रा (उ० ५१।१८)

954. **हुतभुक्**—चित्रक: (उ० ४२।२९, ५२।३०)
हुताशः—चित्रक: (उ० ४१।४४)
हुताशनः—चित्रक: (उ० ६१।३२)

955. **हेमक्षीरी**—कङकुष्ठम् (चि० ९।१४)

956. **हैमवती**—वचा (क० ५।७८; उ० ३९।१३०)
श्वेतवचा (सू० ३८।५४, ४४।३६; चि० २८।७)

957. **ह्रीबेरम्**—बालकम् (सू० ३९।८; चि० १७।७; उ० ९।१३, ३९।३००, ४०।६७, ४७।३१)

APPENDIX II

DALHANA'S COMMENTS ON ANIMALS

अजः—छगलः (उ० ६०।३८)
अजगरः—महासर्पः (सू० ४६।७८)
सर्पा मन्दगामिनोऽजगर प्रभृतयः (सू० १।३०)
अजा—छागी (उ० ४०।१४८)
अजाविके प्रसिद्धे (सू० १६।१६)
अम्बुकुक्कुटकः—जलकुक्कुटी, कृष्णवर्णा 'बुडियाक' इति लोके (सू० ४६।१०५)
अम्बुजः—शंखः (क० ४।२६)
अरण्यगवयः—वन्यगवयः (सू० ४६।६४)
अर्घाः—तीक्ष्णतुण्डास्तु याः पीतवर्णाः षट्पदसन्निभाः (सू० ४५।१३३)
अर्णवमलम्—समुद्रफेनम् (उ० १२।३१)
अवकुशः—गोलांगूलो वानरविशेषः (सू० ४६।७४)
अविः—भेडः (उ० ४०।२४८)
अश्वः—घोटकः (सू० ४६।८५)
अश्वतरः—वेशरः (उ० ४१।३७)
अश्वायां गर्दभेन जनितोऽश्वतरः 'वेसर' इति लोके (सू० ४६।८५)
अश्वतरी (सू० ४५।४७)
आखुः—वृक्षमूषिकः (उ० ४१।३६)
आगारगोधिका—गृहगोधिका 'ब्राह्मणी' इति लोके (चि० १।१०८)
आरा (सू० ४६।१०५)
इन्द्रगोपः—कीटविशेषः (सु० क० १।३७)
इन्द्रगोपकः—प्रावृट्कालज उद्भिज्जः 'इन्द्रवधू' इति लोके स च अनेकप्रकारवर्णः, अत्र तु रक्त एव गृह्यते। (सू० १४।२२)
इन्द्रगोपाः—प्रावृट्कालजा अतिरक्तकृमयः 'इन्द्रवधू' इति लोके। (सू० १।३०)
इन्द्राभः—(सू० ४६।६७)
इभा—हस्तिनी (उ० ४१।४६)

उत्क्रोशः—कुररभेदो मत्स्याशी (सू० ४६।१०५)
उद्दालकाः—कपिलकीटाः स्वल्पाः प्रायशो वल्मीकेष्वन्तर्मधु चिन्वन्ति (सू० ४१।१३३)
उन्द्रः—पानीयबिडालः (चि० ४।१७)
उपचक्रः—ऋकरभेदः कृशचञ्चुर्मदाविलः (सू० ४६।५६)
उरगः—कृष्णसर्पः (उ० १७।३५)
उरभ्रः—मेषः (सू० ४६।८५)
उलूकः—कौशिकः (सू० ४६।७४)
उष्ट्रः—करभः (सू० ४६।८५)
ऋक्षः—भल्लूकः (उ० ६०।४६)
'रीछ' इति लोके (नि० ५।८)
भल्लूको इति लोमशः 'रिछ' इति लोके (सू० ४६।७२)
भल्लूको इति लोमशः 'रीच्छ' इति प्रसिद्धः। (क० ७।४३)
नीलाण्डः 'रोरु' इति प्रसिद्धः (सू० ४६।५४)
ऋष्यः—नीलाण्डो मृगभेदः (उ० ६०।४०)
नीलाण्डः 'रोरु' इति प्रसिद्धः (नि० ५।८)
एणः—कृष्णहरिणः (सू० १४।३६; सू० ४६।५४, ३३३)
कृष्णमृगः (सू० २०।५; उ० ३६।१५३)
कृष्णसारः (उ० १७।३५)
ओद्रः—पानीयबिडालः 'ओदन' इति लोके (सू० ४६।६४)
कङ्कः—वक्रचञ्चुः कृष्णवर्णः प्रसिद्ध एव (चि० ३५।६)
कङ्कमल्लः (सू० ३०।२२)
दीर्घचञ्चुर्महाप्रमाणः, उक्तं च—
'कङ्कः स्यात् कङ्कमल्लाख्यो बाणपत्रार्हं पक्षकः।
लोहपृष्ठो दीर्घपादः पक्षाधः पाण्डुवर्णभाक्॥'
(सू० ४६।७४)
कदली—महाबिडालसमो व्याघ्राकारः 'कदलीहुण्ड' इति पौण्ड्रे प्रसिद्धः। अन्ये सर्पविशेषमाहुः, अपरे कदलीमृग इति समस्तं पठन्ति, तथापि स एवार्थः (सू० ४६।७८), कदलीमृगः पूर्वदेशे प्रायशः शबलो दृष्टः, स तु बृहत्तमबिडालसमो व्याघ्राकारो बिलेशयः (चि० ८।३७)
कपयः—वानराः (उ० ४१।३०)
कपिञ्जलः—गौरतित्तिरिः (सू० २०।५, ४६।५६; उ० ३६।१५३)
कपोतः—बनवासी 'पाण्डुक' इति लोके, स च नानाविधः (सू० ४६।६७)
करपत्रिका—(सू० ४६।७४)
करालः—कस्तूरीमृगः (सू० २०।५)

करालोऽधो निष्क्रान्तदन्तो हिमवदादिपर्वतेषु 'कस्तूरीमृग' इति लोके। (सू० (४६।५४)

कर्कट:—कर्कटोऽपि द्विविध: कृष्णशुक्लभेदेन (सू० ४६।१०६)

कलविङ्क:—कालचटको भृंगराजाद्भिन्न:; अपरे भृंगराजमाहु:, अन्ये तु रक्तशिरसं कृष्णग्रीवं ग्रामचटकाकारं कलविङ्कमाहु: (सू० ४६।५६)

काक:—प्रसिद्ध: (सू० ४६।७४)

काचाक्ष:—कर्पदियाक: 'बहुड़ी' इति लोके (सू० ४६।१०५)

काणकपोत:—काणकपोत: वनवासी पाण्डुकपोत:, अन्येऽरुणवर्णकमपि कपोतमाहु: (सू० ४६।६६)

कादम्ब:—कलहंसोऽतिधूसरपक्ष:, अन्ये तु रक्तचञ्चुशिर: कृष्णपादादीनां लक्षणेन कृत्वा "कयंब" इति पठन्ति। (सू० ४६।१०५)

कारण्डव:—शुक्लहंसभेदोऽल्प:, अन्ये 'करहव' माहु:।

उक्तं च-'कारण्डव: काकवक्त्रो दीर्घाङ्घ्रि: कृष्णवर्णभाक् इति।(सू०४६।१०५)

कालपुच्छ:—स च प्रसिद्ध: (उ० ३९।१५३)

कालपुच्छको लसत्कृष्णप्रच्छक: (सू० ४६।९४)

कुक्कुट:—ताम्रचूड: (सू० २०।१३)

प्रसिद्ध: (सू० ४६।५६)

कुतित्तिरि:—तित्तिरिभेद: पाण्डु: कपिल: (सू० ४६।५६)

कुम्भीर:—कुम्भीरोऽपि नानाभेदो घडियालगोधादिभेदेन। (सू० ४६।१०९)

कुरंग—चतुरंगो भेदुलापति: (सू० ४६।३३३)

'चतुरंग' इति लोके प्रसिद्ध: (सू० २०।५)

चतु:श्रृङ्ग: 'मेदुली' इति लोके (उ० ३९।१५३)

चतुरगति: 'चतुरङ्ग' इति लोके (सू० ४६।५४)

कुरर:—अस्य प्रमहेस्त्रपि पाठ:, तेनोभयेषामपि गुणा: बोद्धव्या:। अन्ये तु कङ्कमल्लसदृशजलचरं कुररमाहु: (सू० ४६।१०५)

चिल्ल्याकारो नादोत्थापितमत्स्यो हस्तमत्स्यग्राही "कुरलइ" ति लोके प्रसिद्ध: (सू० ४६।७४)

कुरुवाहक:—कुरुकुरुक: (सू० ४६।५६)

कुलिङ्ग:—वन्यचटको ग्राम्यचटकाकार: (सू० ४६।६७)

कुलिश:—'कुडिश' इति लोके (सू० ४६।११८)

कुलीर:—कर्कटक:, गृहचटक इत्यन्ये, कुलीरो मत्स्यविशेष: इत्यपरे (चि० १६।२६)

कूर्म:—कच्छप: स तु नानाविधो वर्त्तुलदीर्घमहदादि भेदेन (सू० ४६।१०९)।

कूर्मनक्रादीनां ग्रहणम् (सू० १।३०)

कच्छप: स च पादिषु (सू० ४६।३३३)

कृकलास:—'कण्टिकाया' इति लोके, पूर्वदेशीयास्तु गिरगिटमाचक्षते। (सू० २९।३७)
कृकण्टक: 'गिरगिट' इति पूर्वदेशीया: भाषन्ते। (उ० ४१।३०)
कृतमाला.—बहव: संघातचारिणो मृगा: देशान्तरे लोकादवगन्तव्या:। (सू० ४६।५४)
कृष्णमत्स्य:—कृष्णमत्स्यस्तु शकली बहुकण्टकसंयुत:।
कषायवर्णो रक्ताक्ष: कथितो मत्स्यवेदिभि:॥ इति (सू० ४६।११३)
कृष्णसर्प:—सरीसृपा: शीघ्रगामिन: कृष्णसर्पादय: (सू० १।३०)
कोट्टकारक:—(सू० ४६।५४)
कोनालक:—श्यामपृष्ठश्वेतोदर: 'पानीय वर्तिका' इति लोके। (सू० ४६।१०५)
कोयष्टि:—कोयङ्का दीर्घजंघा 'कोयङ्क' इति लोके। (सू० ४६।६७)
कोष्ठागारिका—गृहकारिका कीटविशेष: (शा० १०।५७)
क्रकर:—लावान्तक: कपिञ्जलात् स्थूल: 'कयर' इति लोके (सू० ४६।५९)
क्रौञ्च:—क्रौचिर: (सू० ४६।१०५)। "क्रौञ्चि"
इति प्रसिद्ध: (उ० १३९।१५४)। क्रौञ्च: पक्षिविशेष: 'कँचर' इति लोके
(उ० ५८।४४)
क्षीरपाक:—जलशुक्ति: (सू० ११।१२)
क्षुद्रा:—मक्षिका: पिङ्गला एव स्वल्पा:। (सू० ४५।१३३)
क्षौमक:—(सू० ४६।१२)
खञ्जरीट:—सितासितवर्णो द्रुतललितगति: 'कवडिया, इति लोके। (सू० ४६।६७)
खड्गी—गण्डक: (सू० ४६।९४)
खड्गिनी—(सू० ४५।४७)
खञ्जनक:—(सू० ४६।१२)
खञ्जरीट:—(सू० ४६।१२)
खर:—गर्दभ: (सू० ४६।८५)
खरी—(सू० ४५।४७)
गज:—हस्ती (सू० ४६।९४)
गण्डक:—(सू० ४६।७८)
गर्गर:—स्वनाम्ना प्रसिद्ध: (सू० ४६।११८)
गवय:—गोसदृश: (सू० ४६।९४)
गिरिश:—गिरिवर्त्तिका 'पर्वतवाही' इत्येके। (सू० ४६।५९)
गृध्र:—आमिषाशी योजनदृष्टि: (उ० ४१।३०)
मांसाशी योजनदृष्टि: (सू० ४६।७४)
गृहकुलिङ्ग:—पुण्ड्रचटक: 'ग्रामचटक' इति लोके। (सू० ४६।६७)
गहगोधिका—अत्र गृहगोधिकाशब्देन वरमठीकृतं मृन्मयं गृहमुच्यते उपचारात्।
(उ० ४९।३१)

कोष्ठागारी कोष्ठगृहकारिका। (क० ३।५)
गृहगोपिका—गृहगोधिका, गृहकारिकेत्यन्ये (उ० १८।९६)
गैरिकः—गैरिकपांसुलो प्रसिद्धौ (सू० ४६।६०)
गोकर्णः—गोसदृशकर्णः 'गोन' इति प्रसिद्धः (सू० ४६।९४)
गोक्ष्वेडः—गोनर्दः (सू० ४६।६७)
गोधा—पञ्चनखा (उ० ५०।२९)
गोधाशशौ प्रसिद्धौ (सू० ४६।७८)
गोपापुत्रः—गोपापुत्रसारपदेन्द्रा(मा) दयश्चरकोक्ताः। (सू० ४६।६७)
गोमत्स्यः—स्वनामप्रसिद्धः (सू० ४६।११३)
गौः—प्रसिद्धा (सू० ४६।८५)
ग्राहः—(सू० ४६।१०९)
चकोरः—रक्ताक्षो विषसूचकः स्वनाम्ना ख्यातः। (सू०४६।५९)
चक्रवाकः—द्वन्दचरो निशावियोगी (सू० ४६।१०५)
चन्द्रकः—पार्श्वेषु कण्टकवलयितो वर्तुलो मत्स्यः (सू० ४६।११८)
चमरः—केशमृत्युर्गोसदृशः (सू० ४६।९४)
चारुष्कः—चारुशरीरः स्वल्पतनुर्मृगभेदः एव। (सू० ४६।५४)
चाषः—करटासः (सू० २९।२९)
इन्द्रनीलमणिसदृशपक्षः शस्तदर्शनः 'करटाशन' इति लोके प्रसिद्धः। (सू० ४६।७४)
चिलचिमः—मत्स्यः शकली लोहिताक्षः सर्वतो लोहितराजिः प्रायो भूमौ चरति स्थलमीन संज्ञकः। (सू० २०।८)
चिल्लिः—चिल्हः (सू० ४६।७४)
जलशुक्तिः—(सू० ४६।१०८)
जलशूकः—जलनीलिका जलान्तवर्त्ती रोमयुक्तः सविषप्राणी वा, जलशूको जलसंस्थस्तृणसक्तो जन्तुविरचितः शूकसंघातवान् निवासोऽन्दुक इत्यन्ये; जलचारी कृष्णकीटः इति लक्ष्मणटिप्पणकेनोक्तम्। (सू० १६।१९)
जाहकः—(सू० ४६।७८)
जीवजीवकः—पक्षिविशेषः 'कुरिच' इति लोके। (क० १।३१)
जीवञ्जीवको विषदर्शनमृत्युः (सू० ४६।१०५)
डिण्डिमाणवकः—डिण्डिमोत्कटध्वनिः (सू० ४६।६७)
तरक्षुः—मृगशत्रुर्व्याघ्रविशेषः 'जरख' इति लोके। (सू० ४६।७२, क० ७।४३)
ताम्रचूडः— कुक्कुटः (चि० ५।१८; उ० १७।३५, ३९।२१७)
तित्तिरः—कृष्णतित्तिरिः (उ० ३९।१५४)
तित्तिरिशब्द अकारान्तो ऽप्यस्ति।

तित्तिरि:—कृष्णतित्तिरिश्चित्रपक्ष: (सू० ४६।५६)
कृष्णतित्तिरि: (सू० २०।५)
तिमि:—महत्तमो मत्स्य: (सू० ४६।११८)
तिमिङ्गिल:—ततो (तिमे:) ऽपि महत्तम: (सू० ४६।११८)
दंश:—वनमक्षिका (सू० १३।२१, १८।२६)
दर्भर:—पौण्ड्रकदर्भरौ देशान्तरे लोकादवगन्तव्यौ (सू० ४६।६०)
दला:—अन्ये तु कपिला एव स्वल्पतरा मक्षिका: प्रायेण वृक्षकोटरोद्भवा दला इत्युच्यन्ते। (सू० ४५।१३३)
दात्यूह:—कालकण्टक: 'रायुक' इति लोके (सू० ४६।६७)
द्रुमा:—वल्मीककारिण्य: सूक्ष्मा: पिपीलिका: (सू० ६।३६)
द्वीपी—व्याघ्रभेदश्चित्रव्याघ्र: 'चित्रक' इति लोके। सू० ४६।७२)
द्वीपी चित्रकायो व्याघ्र: (चि० ६।१६)
द्वीपी चित्रक: (क० ४।२८; उ० ६०।४६)
धूमयिका—(सू० ४६।७४)
ध्वाङ्क्ष:—काक: (सू० २८।१२)
नकुल:—भुजंगशत्रु: (सू० ४६।७८)
नक्र:—मत्स्यभेद: 'घड़ियाल' इति लोके (चि० २६।२६)
कूर्मनक्रादीनां ग्रहणम् (सू० १।३०)
नन्दिवारलक:—समुद्रशिम्बाक इति लोके (सू० ४६।११८)
नन्दीमुख:—पत्राटी आटीभेद: (सू० ४६।१०५)
नप्तृका:—लोके घुडुरुकाभिधा हुङ्कारिण्यल्पा पाण्डुरोदरा (सू० ४६।५६)
नाग:—हस्ती (उ० ४१।३७)
नीलकण्ठ:—मयूर: (उ० ४१।३०)
न्यङ्कु:—'न्यंगुण' इति लोके (सू० ४६।६४)
परभृत:—कोकिल: (सू० ४६।६७)
पांसुल:—गैरिकपांसुलौ प्रसिद्धौ। (सू ४६।६०)
पाठीन:—पुनरशकल एव दीर्घो निर्मल: सोऽपि 'वोयाल' इति लोके प्रसिद्ध एव। (सू० ४६।११३)
पारावत:—गृहदेवकुलालय: (सू० ४६।६७)
पुत्तिका:—पिङ्गला महत्यो मक्षिका: पुत्तिका: (सू० ४५।१३३)
अन्ये 'मशकोपमा: मक्षिका: कृष्णवर्णा: पुत्तिका इति वदन्ति पीतकपिंगला बग' इति लोके। (सू० ४५।१३३)
पिपीलिका:—पिपीलिकाश्चिटिका: (सू० १।३०)
पुण्डरीक:—नलिननयन: (सू० ४६।१०५)

पुष्करशायिका—पद्मपत्रशायिका (सू० ४६।१०५)

पूतिःकीटः—शस्यादो वर्षाकाले कर्बुरकः 'तेलिनी' इति प्रसिद्धः, पूर्वदेशे 'पुष्डालिका' इति च। चि० ६।१६)
पूतिकीटो 'भोंदुलिका' इति लोके (उ० ५०।२३)

पूतिघासः—पूतिघासो वृक्षबिडालः सुगन्धिवृषणः 'कर्पूरक' इति लोके। (सू० ४६।७६)

पृषतः—बिन्दुचित्रितः 'चित्तल' इति लोके। (सू०४६।५४)
चित्रमृगः 'चीतल' इति लोके। (उ० ३९।१५३)
चित्तलः (क० ५।७१)
चित्रबिन्दुः 'चित्तल' इति लोके (क० १।३३)

पौण्ड्रकः—पौण्ड्रकदर्भरौ देशान्तरे लोकादवगन्तव्यौ (सू० ४६।६०)

प्रचलाकः—मयूरः, कृकलासकमन्ये प्राहुः (चि० १८।२८)

प्रियकः—ललितकोऽजगरप्रायः श्लक्ष्णो दीर्घः (चि० ८।३७)

प्रवालः—विद्रुमः, स च समुद्रजातोऽत्यन्तरक्तो वल्लीविशेषः (चि० १।७; सू० ३२।४)
विद्रुमः (उ० ४४।२१)

प्लवः—महाप्रमाणः प्रसेवकगलः 'सगड' इति लोके (सू० ४६।१०५)

फेनम्—समुद्रफेनम् (चि० १।४०)
फेनः—समुद्रफेनः (क० १।७१)

बकः—पाण्डुरपक्षः प्रसिद्ध (सू० ४६।१०५)

बलाका—बकभेदः (सू० २०।१३)
बकभेदः 'बगुली' इति लोके। (सू० ४६।१०५)

बस्तः—छागः (चि० १२।४)
छगलः (सू० ४६।८५)
बस्तगन्धित्वं बृहत्तमछगलगन्धित्वम्। (नि० ३।५)

बभ्रुः—(सू० ४६।७२)

बिडालाः—ग्राम्यादिभेदेन षट्प्रकाराः मार्जाराः, तथा च—
ग्राम्यो वन्यस्तोयजातः पक्षिमार्जारबिज्जकौ।
सुगन्धिवृषणश्चेति मार्जाराः षट् प्रकीर्तिताः॥ (उ० ४१।३६)

भल्लूकः—कपर्दकः, अन्ये शंबूकभेद माहुः (सू० ४६।१०८)

भासः—गोकुलचारी गृध्रविशेषः (सू० २९।३७)
गृध्रविशेषः स्वल्पतुण्डो धूसरवर्णः। (सू० २०।१४)
गोकुलचारी गृध्रविशेषः श्वेतशिखावान्। (सू० ४६।७४)

भृङ्गराजः—भ्रमरको धूम्याटसदृशः 'पक्षिराज' इति लोके (सू० ४६।६७) (क० १।३२)

भेदाशी—भेकाशीति केचित्, तत्रापि स एवार्थः। (सू० ४६।६७)

भ्रमराः—प्रसिद्धाः (सू० ४५।१३३)

मकरः—हिंस्रदंष्ट्रकः (सू० ४६।११८)
सरीसृपाः शीघ्रगामिनः मीनमकरादयो वा (सू० १।३०)
मक्षिकाः—पिङ्गलवर्णा महत्यो मक्षिकाः अन्ये 'अत्यल्पा मक्षिका' इत्याहुः, (सू० ४५।१३३)
मत्कुणाः—शय्यादिजाः क्षुद्रकीटाः (सू २८।१२)
मण्डितुण्डिका (सू० ४६।१०५)
मत्स्याः—प्रसिद्धाः (सू० ४६।९३)
मद्गुमूषिकः—मालुयासर्पः, अन्ये तु मद्गुमूषिकौ भिन्नावाचक्षते; तत्र मद्गुः पूर्वार्थ एव, मूषिको वृक्षमूषिकः (सू० ४६।७६)
मद्गुः—मद्गुर्जलकाकः (सू० ४६।१०५)
मयूरः—प्रसिद्धः (सू० ४६।५९)
मल्लिकाक्षः—शुक्लशबलः (सू० ४६।१०६)
महाबभ्रुः—तद् (नकुल) भेदो महाबभ्रुः (सू० ४६।७८)
महिषः—प्रसिद्धः (सू० ४६।९४)
मातृनिन्दकः—प्रियात्मकः 'पुत्ररञ्जक' इति लोके (सू० ४६।६७)
मार्जारः—बिडालः, अत्र तु मार्जारो गुहाशयत्वादरण्यबिडालो बोद्धव्यः (सू० ४६।७८)
मीनः—सरीरसृपाः शीघ्रगामिनः मीनमकरादयो वा (सू० १।३०)
मुक्ता—मौक्तिकम् (उ० १८।९०, ४४।२१)
मूषिकः—भूमिमूषिकः (सू० ४६।७८)
मृगप्रियकः—गोनसः (सू० ४६।७८)
मृगमातृका—स्वल्पा पृथूदरा चतुरंगस्त्री (सू० २०।५)
मृगमातृका अल्पा पृथूदरा चतुरङ्गस्त्री 'मेदली' इति लोके (सू० ४६।५४)
मृगेर्वारुः—मृगभक्षः शृंगालाकृतिः 'हरिणद्रव' इति लोके (सू० ४६।७१)
मृणालकण्ठः—(सू० ४६।१०५)
मेघरावः—चातकः, अन्ये तु चातकं विष्किरेष्वामनन्ति (सू० ४६।१०५)
मेदःपुच्छकः—दुम्बकः, अन्ये एडकमाहुः (सू० ४६।८५)
यवालकः—यवगुड्डुकः (सू० ४६।५९)
राजीवः—वज्राभः बह्वायतः स्वनामप्रसिद्धः (सू० ४६।११८)
रामः—(सू० ४६।५४)
रुरुः—शरदि शृंगत्यागी; तल्लक्षणमुच्यते—

विकटबहुविषाणः शम्बराकारदेहः
सलिलतटचरत्वाच्छम्बरेभ्यो विचित्रः।
त्यजति शरदि शृंङ्ग रौत्यतोऽसौ रुरुः
स्यात् पृथुलमृगविशेषः प्रायशश्चेदिदेशे ।।

इति (सू० ४६।६४)

रोहितः—लोहितवर्णो मृगविशेषः (चि० २६।१३)

घनशकल: प्रसिद्धः (सू० ४६।११३)

लोहितवर्णो मृगजातिः, अन्ये तु रोहिष इति पठन्ति व्याख्यानयन्ति च कच्छ-शूकर इत्यर्थः, अपरे फलशूकरमाहुः (सू० ४६।६४)

लट्टूषकः—द्वितीयफेञ्जातकः, अन्ये सञ्चानचञ्चवाकृतिचञ्चुभागं दीर्घपुच्छादिलक्षणंन प्रतुदं विहंगमाहुः (सू० ४६।६७)

लट्वा—फेञ्जातको रक्तपुच्छाधोभागः, अन्ये भरद्वाजभेदमाहुः, 'लाट' इति लोके (सू० ४६।६७)

लावः—प्रसिद्धः (सू० ४६।५६)

लोपाकः—शृगालभेदः 'लागलक' इति लोके (सू० ४६।७८)

लाङ्गलकः शृगालभेदः (चि० ८।३७)

लाङ्गरकः (चि० २५।२५)

लोमशकर्णः—नलत्करः (सू० ४६।७८)

वराहः—शूकरः (सू० ४६।६४)

वर्त्तकः—वर्तिकावर्तकौ तद् (वर्तीर) भेदौ। (सू० २०।५)

वर्तिका—तद् (वर्तीर) भेदः (सू० २०।५)

वर्तिकावर्तकौ तद्भेदौ (सू० ४६।५६)

वर्तीरः—कपिञ्जलानूकः कपिञ्जलादल्पो वर्तिकातः किञ्चिन् महान् वर्तिका सदृश एव 'घर्घरा' इति लोके। (सू० ४६।५६)

वर्तीरः 'घर्घर' इति लोके (सू० २०।५)

वर्मिः—सर्पाकारः मत्स्यः (सू० ४६।११३)

वर्मीर्मत्स्येषु, वर्मी रोहितक इत्येके 'रोहितो मत्स्यानां' इति चरकवचनात्, अन्ये सर्पाकारं मत्स्यमाहुः। श्री ब्रह्मदेवस्तु वर्मी महाशकलो रोहितभेदोऽत्र, न पुनः सर्पाकारमत्स्यः (सू० ४६।३३३)

वर्मिमत्स्यः सर्पाकारः, अन्ये रोहितमत्स्यमाहुः (सू० १३।११)

वल्गुली—'गदुलिका' इति लोके (सू० ४६।६७)

वागुजारः—'वाहस' इति लोके (सू० ४६।११३)

वाजी—घोटकः (सू० २६।२६)

वानरः—मर्कटः (सू० ४६।७६)

वान्तादः—(सू० ४६।७२)

वार्ताका:—वर्तिचटका स्वल्पाः संघात चारिणः 'वगेडा' इति लोके। (सू० ४६।५६)

विद्रुमम्—प्रवालम् (उ० १७।६८, १८।६०)

विद्रुमः—प्रवालः (उ० १८।२४)

वृक:—कुक्कुरसदृश: पशु: क्षुद्र: (शुभ्र:—पा०) (सू० ४६।७२)
वृक्षशायिका—वृक्षमर्कटिका 'गिली' इति लोके (सू० ४६।७६)
वृश्चिक:—कीटा वृश्चिकषड्बिन्दुप्रभृतय: (सू०१।३०)
वृषदंश:—ग्राममार्जार:, अन्ये वनमार्जारमाहु: (सू० ४६।७८)
वनमार्जार: (उ० ५०।२९)
वेक्व:—(सू० ४६।८५)
वोडिक:—(सू० ४६।१०८)
व्याघ्र:—विकृतमुखो निद्रालु: हिंस्र: (सू० ४६।७२)
व्याघ्रनख:—नख: (उ० ३९।२९८)
शंख:—प्रसिद्ध:
शंखनक:—क्षुद्रशंख: शंखभेद एव। (सू० ४६।१०८)
शतपत्र:—दार्वाघाट: 'काष्ठकुट्टक' इति लोके। (सू० ४६।५९)
राजशूक: (सू० ४६।६७)
शफर:—(सू० ४६।११३)
शम्बूका:—शंखा: (नि० ४।८)
शम्बूक आवर्त्तकोश:; 'सांखुला' इति लोके। शंबूकभेदा बहुविधा: (सू० ४६।१०८)
शरभ:—अष्टापद उष्ट्रप्रमाणो महाशृंग: पृष्ठगतचतुष्पाद: काश्मीरे प्रसिद्ध: (सू० ४६।५४)
अष्टपादुष्ट्रप्रमाणो महाशृंग: (उ० ३९।१५३)
शरारीमुख:—खदिरवर्णो 'गिर्गराटी' इति लोके (सू० ४६।१०५)
शल्लक:—गोधानुकारी वज्रशल्यक: (उ० ६०।५०)
वज्रशकलो बृहद्गोधानुकारी 'साला' इति लोके (सू० ४६।७८)
शल्लकी गोधानुकारी वज्रशकल: 'शल्लक' इति लोके प्रसिद्ध:। (उ० ४१।३०)
शश:—गोधाशशौ प्रसिद्धौ (सू० ४६।७८)
शशघाती—चिल्पाकारो महाचरणनख: प्रहारेण शशकाहरणशील: 'शशाग्नि' इति लोके प्रसिद्ध:। अन्ये 'पाजी' इत्याहु (सू० ४६।७४)
शिखी—मयूर: (सू० २९।२९; उ० ३९।१५४)
मयूर:, कुक्कुट इत्यन्ये (क० ५।७१; उ० ४०।१४९)
शिशुमार:—पादी जलचर: स्वनामख्यात: (चि० २०।४४)
दृत्याकारोऽन्तर्वक्त्रो बर्हिर्नि: श्वासमुक्। सोऽपि द्विविधो वर्तुलदीर्घभेदेन, दीर्घं 'फाणित' इति लोका: प्राहु:, स एवात्र गृह्यते पादित्वात् (सू० ४६।१०९)
शुक:—शुकसारिके प्रसिद्धे (सू० ४६।६७)
शुक्ति:—जलशुक्ति: (उ० ५२।४७)
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शृगालः—प्रसिद्धः (सू० ४६।७२)

श्येनः—सिञ्चानः गरुडान्वयः (सू० ४६।७४)

श्वदंष्ट्रः—चतुष्ट्रोऽतिदुष्दंटः 'कर्कटक' इति कार्तिकपुरे (सू० ४६।५४)

श्वदंष्ट्रा चतुर्दंष्ट्रोऽतिदुष्टः 'कर्कटक' इति लोके (सू० २०।५)

श्वा—कुक्कुरः (सू० २८।१२)

श्वावित्—सूचिसदृशरोमयुक्ता 'सिहै' इति लोके। (सू० ४६।७८)

सेहिका (सू० २०।१३)

सेढिका (सू० ५०।२०; ५१।३३)

सेढ़ा (उ० ५४।३०)

श्वेतवारलः—शुक्लपक्षः प्रसेवकगलः 'ज्येष्ठबलाका' इति लोके। (सू० ४६।१०५)

षड्बिन्दुः—कीटा वृश्चिकषड्बिन्दुप्रभृतयः (सू० १।३०)

समुद्रजा मण्डूकी—मुक्तानां शुक्तिः (उ० १५।२५)

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सर्पः—पुनरल्पो राजिलमण्डलिदर्वीकरभेदात् त्रिविधः। (सू० ४६।७८)

सहस्रदंष्ट्रः—महापाठीनः (सू० ४६।११३)

सामुद्रम्—समुद्रलवणं, समुद्रफेनमपरे (उ० ४२।५६)

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सारंगोऽत्र गौरहरिणः (सू० ४६।३३३)

सारपदः—(सू० ४६।६७)

सारसः—रक्तचञ्चुकः पक्षिविशेषः (उ० ३६।१५४)

सारसो लक्षणो रक्तशिराः प्रसिद्ध एव (सू० ४६।१०५)

सारिका—शुकसारिके प्रसिद्धे (सू० ४६।६७)

सिंहः—पराक्रमी निद्रालुः (सू० ४६।७२)

सुगृहा—पीतमस्तका 'वया' इति लोके (सू० ४६।६७)

सृमरः—महाशूकरः, अन्ये तु महाश्वाकारश्चमरान्तकः। (सू० ४६।६४)

महाशूकरः, अन्ये महाश्वाकारश्चमरानूकः (शा० ३।२७)

हंसः—कलस्वरो ललितगतिः प्रसिद्धः (सू० ४६।१०५)

हरिणः—ताम्रवर्णः (सू० १४।३६)

गौरहरिणः (सू० ४६।५४)

ताम्रवर्णो मृगः (सू० २०।५)

हारीतः—हरितपीतवर्णः 'हरिताल' इति लोके (सू० ४६।६७)

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